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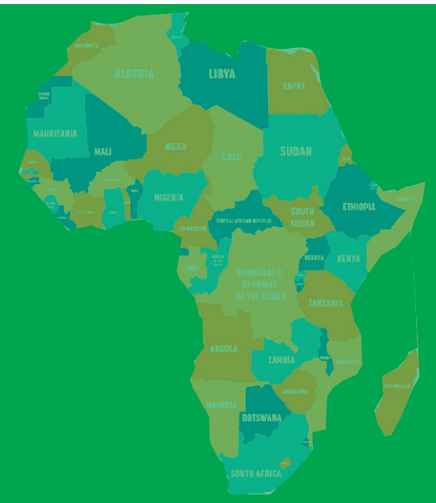

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The Dynamics of Iworoko Dance and its Impacts in Nembe Local Government Area of Bayelsa State

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Abstract
This paper is an analysis of the rich tradition of Nigerian dancers using the Iworoko dance of the Nembe people as a case study. Dance which has remained a vital form of expressing one's cultural heritage has been used by societies for their spiritual, physical, socio-political and economic advancement. It has been a channel of expression of feelings of joy, hope, aspirations, anger, hatred, sadness, happiness, etc. In Nigeria, dance is an important social event which does not only accommodate but encourages and accepts participation by observers and is elastic enough to expand according to the quality of the performance and the interest of the audience. This paper, therefore, focuses on the Iworoko dance and its impacts in Nembe Local Government Area of Bayelsa State. In doing this, cognizance is taken of the origin of the dance, its form and content, and the impacts of the dance. The paper reveals that Iworoko is a traditional burial dance that is performed by the Nembe speaking people of Bayelsa State which has impacted their lives socio-culturally and economically. Primary and secondary sources of data were utilized for data collection for this work, and the presentation of findings is both descriptive and analytical in nature.

Introduction

Nembe Local Government Area was created by General Sani in1996 alongside Bayelsa State with headquarters at Nembe-Bassambiri. The Local Government Area is geographically located within latitude 60:00 to 60:27 East of the Greenwich Meridian. It is bounded on the East by Akuku Toru and Abua-Odual Local Government Areas of Rivers State. In the North it is bounded by Ogbia LGA, and to the West by Southern Ijaw LGA,while to the South by Brass LGA of Bayelsa State. The area is characterized by rivulets, creeks and canals. The River Niger enters the sea through a myriad of interconnected waterways of which the most prominent ones are the River Nun, St. Nicholas and St. Bartholomew. Climatic conditions of the area are high temperature, high humidity and heavy rainfall (Ama-Ogbari, O.C.C., 2014).

The geography of Nembe Local Government Area enables historians to appreciate the migration pattern and also the socio-economic activities of the people. In general, it is not an easy task to give the exact up to date population figures of the area owing to unreliable statistical data. However, available records show that the population of Nembe LGA has been on the increase, even as the 2006 census puts it at 130, 931,00 (National Population Commission,2006).

Since Nembe Local Government Area is located in the heart of the Niger Delta, it experiences two seasons, the dry (November - April) and rainy season (May-October). The dry season which is characterised by hot temperature and is influenced by the North-East trade wind brings harmattan. The harmattan, however, is relatively mild compared to the northern part of the country. The rainy season is characterized by heavy rainfall with the rain reaching its height in September and October. In a nutshell, the ecology of the area

includes; fresh water permanent and seasonal swamp forest, brackish and saline water and mangrove forest, dry lands and sandy coastal ridge barriers (Alagoa, 2005).

In terms of traditional occupation, the people of Nembe LGA are mostly fishermen and traders. The swamps do not encourage extensive or commercial agricultural and pastoral life. Therefore, the bulk of her foodstuffs and livestock are derived from the hinterland communities and are exchanged for her aquatic products.

In the social front, the Nembe people are known for their hospitality. The rich culture of the people includes, a unique form of traditional attire, masquerade dances, war-canoe regatta display, women dance groups and so on. Communities in Nembe LGA include, Ogbolomabiri, Bassambiri, Orumabiri, Okipiri, Iwoama, Otatubu, Iwokiri, Igbeta, Biantubu, Etiema, Iselekiri, Ikensi, Iseleogono, Burukiri, Eminama, Ibobio, Ologoama, Otumoama, Ekperikiri, Oguama, Akakumama, Okokokiri, Sabatoru, to mention but a few (Ama-Ogbari, O.C.C., 2014).

The people of Nembe Local Government Area are not exempted from the universal phenomenon of religious concepts of worship, priesthood, God, gods, spirits and ancestral worship. From time immemorial, a well organized religion with taboos, laws and prohibitions as well as rituals and sacrifices have been instituted. Holy sites and priesthood of various kinds have been established in the natural or traditional religion of the people. Thus, the people practice African traditional means of worship and the worship of multiple gods (polytheism). Each town has deities and each of these deities, according to oral tradition, plays different roles in its own areas of expertise. The people also believe in the existence of a Supreme Being, who is seen as the Almighty, All-powerful, All-knowing, eternal, pure, incompatible Supreme Being that lives in the highest

Theoretical Discourse

A theoretical discourse of dance encompasses the origin, styles, genres, aesthetic, artistic expression, etc, of dance. This means that the theory deals with anatomical movements (such as foot work, etc) as well as dance group interactions and their association to each other and to music as art. It explores the communicative, physical, mental, emotional, and artistic aspects of dance as a medium of human expression and interaction. In doing so, the various nuances between the dance genres and styles are analyzed with respect to their social settings and culture. As dance is a ubiquitous element of culture, while dance theory attempts to determine the instinctional nature of dance, and what makes various movements appear natural or forced (Uji and Awuawer, 2014). To be more critical, it is pertinent to examine some theories of dance.

One of the theories is the Philosophical Aesthetical Theory. The work of philosophers concerning art is usually called aesthetic. In the case of dance, they produce written descriptions of dance, reviews, and philosophical delibrations about the components and values of dance as an art. Sometimes, they do elaborate interpretations of particular dance pieces, considering the symbolic dimension of its elements. This practice is called Semiotic or Hermeneutics. They also care about the dance history or dance's relation to other aesthetic languages like music, visual arts, and others.

The theory Philosophical Aesthetical of dance could be likened to the philosophy of dance reformation of Fokine Michel, a Russian dancer and choreographer, whose work revitalized traditional and classical ballet and inaugurated a brilliant era of the ballet history. As he became dissatisfied with ballet in which music had become merely an accompaniment, costumes, and scenery, only fairly related to the subject, and dance a

virtuoso technical exercise, he developed a philosophy of reform. He believed that ballet, rather than confining itself to traditional steps and movements, should draw on movements, reflecting the subject, era, and music. To him, dance and time had meaning only when they were dramatically expressive. Fokine also felt that movements of the entire body should replace traditional hand gestures unless the style of the ballet require otherwise. Dramatic expressiveness, he believed, should not be confined to the solo dancers, but should be reflected in the ensemble.

In Fokine's view, dance, music, scenic décor, and costuming should contribute equally to create a unified whole and meaning (Michel Fokine, 2008). To this strand of thought, like any other art form, there is a symbiotic relationship between society and dance. That is to say, one leads to another. This theory holds that dance is the diagram of the societal occurrences. This idea is closely related to Isadara Duncan's beliefs about dance, her belief that dance gave rise to a new type of dance known as "interpretative dancing" that is society oriented. Duncan developed a dance technique influenced by the philosophy of Friedrich Nietsche and a belief that dances of the ancient Greeks were the dances of the future. Thus, Duncan developed a philosophy of dance based on natural and spiritual concepts and advocated for the acceptance of pure dance as a high art (en.wikipedia.org/wiki/moderndance). To this end, dance is considered to be an extract from life as we live it. It has to portray it as, at least, a small scale of the socio-political, economic, religious and cultural aspects of our lives as we live it in the society.

Another branch in dance theory that this work adopts or is associated with is the one produced by anthropologists and sociologists called Social Science Theory. Closely related to the philosophers, they explore dance ethnic features, considering aspects of dance as a medium of cultural and social integration. Features of different dance genres and styles are analyzed according to their social settings and cultures. The cultural studies trend could be classified among these dance theory lines. Researchers concentrate on how dance features relate to matters of ideology, social class, nationality, ethnicity, sexuality, gender and others. One example of this is the work accomplished by the anthropologists, Andree Grau. Coming from a research line founded by John Blacking (1928-1990), she started her dance theory production with an encounter with the Tiwi community in Australia. One of her discoveries was that dancer's space distribution was determined by kinship relations.

Just as the case in Africa where traditional dance occurs collectively, expressing the life of the community more than that of the individuals or couples, dances are often segregated by gender, reinforcing gender roles in children. Community struggles such as age, kinship, and status are also often reinforced (Henry L.G. and Anthony Appiah, 1998). For example, in most of Africa, history has been passed orally from generation to generation. This is one of the reasons that singing and dancing has been so important to community culture and background. Dances are used at nearly every social, cultural or religious events. Sometimes, they tell the story of a people, other times, they give moral "instructions" on how to live a good and harmonic life. This is to say that sociologically, though, similar themes may be found throughout dances across the many countries and landscapes, each has its own history, language, song, background, and purpose and cannot be translated to another dance of the same culture much less another dance from somewhere else on the continent.

Thus, considering the sociological approach, dance movements are direct features of an ethnic history and mannerisms. For instance, what makes Africans dance down to the ground as opposed to western style of dance? The reason to this remains that the

fundamental presence of the gods is not to be overemphasized. Thus, the African dance towards the ground so as to appease or beautify their ancestors who are lying low (Uji and Awuawer, 2014). In addition, sociologically, one may say, African dance utilizes the concepts polyrhythms and total body articulation. African dances are largely participatory, with spectators being part of the performance. With the exceptions of spiritual, religious, or initiation dancers, there are traditionally no barriers between dancers and onlookers. It is with this understanding of dance theories discussed above that this paper shall examine the dynamics of Iworoko dance and its impacts in Nembe Local Government Area of Bayelsa State.

Origin of the Iworoko Dance

Since time immemorial, societies have used dance for their spiritual, physical, socio-political and economic advancement. For this reason, dance means different things to different societies with underlying different preoccupations. While to some it is a channel of expression of feelings of joy, hope, aspirations, anger, hatred, sadness, happiness, etc, others see it as the transformation of ordinary functional and expressive movement into extraordinary movement for extraordinary purpose. According to Uji and Awuawer (2014), this explains why the physical and psychological effects of dance enables it to serve many functions.

Iworoko is a traditional burial dance that is performed by the Nembe speaking people of Bayelsa State. Informants have not been able to give an exact origin of the dance but it has been practiced for so many decades. During the ancient period, when a person died and was about to be buried, the corpse was removed from the coffin and laid in a shade specially prepared in an open square called "*Due sonwari*" (Atei, 2018). The wake keep ceremony was known and called "*noin koru*", which means watch night. During the wake, drinks were also served as part of the celebration as that is the culture of the Nembe man. While the corpse was laid in state, music was played and women danced to the music as they pleased. This performance was greatly enjoyed by the people in attendance for the burial rites. It even helped to relief the grief felt by the family of the deceased because it gave them the opportunity of watching with fascination rather than crying till dawn.

Late Madam Priscillia is believed to have propagated among women the idea of the importance of dance during wake-keeps.It is believed that she told the women that it will be good for the women if a dancing group could be formed so that they could be performing during wake-keeps and people who have a corpse to bury can pay them for it.This idea was welcomed by the women who started rehearsing to actualize the idea.However, women, being illiterates, they did not have the art of choreography and how to go about it, so each person was asked to dance the way she could but with more focus placed on their buttocks (waist) (Damigo, 2018). Before then, the common dance known to the Nembe women was called *Egiepu*. This was a dance pattern performed by pinning their legs well on the ground and then rolling their buttocks backwards and forwards, mimicking sexual intercourse. When these women told the chiefs their plan, the chiefs agreed. The chiefs announced this through the Nembe local radio station for all to know that from henceforth, thewomen dance group will be called upon whenever a traditional wake-keep will take place and that they willbe paid a token. Thus emerged the Iworoko dance in Nembe Local Government Area of Bayelsa State.

The name "Iworoko" was gotten from a song thewomen dance group sang during their performance. Since they did not have many songs to sing during their performances,

the few available songs were sung repeatedly with the combination of drums. People started referring to them as Iworoko women, and since they could not suggest a better name for the group, they accepted the name and since then, they are called "Iworoko Dancers". Even the watch night that was called *NoinKoru* is no longer called *Noin Koru* but Iworoko night. Since then, whenever a traditional burial is about to take place, information will go round and people will be heard saying "there is Iworoko night today or Iworoko night will take place on so and so date". (Berene, 2018).

The above narrative is an account of the origin of the Iworoko dance in Nembe Local Government Area of Bayelsa State. The dance group have men as drummers. Consequently, the group is always accompanied by a group of male drummers whom they call *Fariya* (drum beaters or players),while women are selected for the sole purpose of singing songs known as *numotu ogu* (singers) (Robert, 2018).

Form and Content of the Iworoko Dance

Iworoko dance is usually vigorous and vulgar. It is a dance that is basically meant to create cultural attributes of the people of Nembe kingdom and beyond. All the dance steps/patterns of the Iworoko dance are categorized under the name *Engie-pu*, which means the dance is executed by putting emphasis on the waist. The women of Nembe Local Government Area are particularly blessed with hips and big buttocks, so performing this dance is not very difficult to any Nembe woman because apart from being blessed with hips and big buttocks, they are also very flexible (Muna, 2018)

Iworoko dance performance is a very interesting and fascinating one to watch because it shows the beauty of the Nembe women. The dance is usually combined with songs, which is one of the major theatrical elements of dance.The dancers apply make-ups and use costumes which are well proportioned. According to Mrs. Ingoni Awo (2018), the Iworoko dance has not been professionally choreographed.

The songs that are composed by the Iworoko dancers are connected to stories that have happened in the area. Sometimes, a song can be composed about the deceased who is about to be buried concerning his/her lifestyle, most especially the funny aspects of things the person did during his or her life time. Since the nature of the dance is vulgar, the songs are mostly vulgar. Below is one of such songs"

Hausa mo deri kumo
Ama – korode –koro
Ice – Water
Ama korode koro
Pure water
Ama korode koro

The song was about a woman who was not satisfied with the way her husband performed on bed, hence she brought a native medicine from a Hausa man residing in Nembe town to enhance his sexual performance. Unknown to her husband, she added this medicine to his food and gave it to her husband to eat. When his penis erected at night, she could not withstand it as he lasted longer and she started screaming which attracted people to their house which eventually led to the revelation of what she did. Thus, the Iworoko dancers composed the aforementioned song from this incident and sang it during the next wake-keep which was on a Friday.

Songs like this and more vulgar ones are used by the Iworoko dancers to keep the night going during wake-keeps. When songs like this are composed and sang, it becomes a

common song sang by all. Since the songs are from stories that happened among them, it serves as a medium of information to those who were not aware of what happened. That is to say, when a particular incident occurred in any of the Nembe communities, for instance, it if happened in Bassambiri, people from the other neighbouring communities attended the next burial in order to get the full details of what really happened from the people through the songs of the Iworoko group (Ogbakiri, 2018).

Usually, whenever a burial arena is arranged with canopies, a circle or space is always left in the middle for the performance of the Iworoko dancers because the dance formation is one which is performed in a round circle. This formation in the arena of the stage which is also known as a theatre is the type of stage for the Iworoko dance performance. The stage is mainly for the dancers. The stage is quite the same in all Nembe speaking communities in the Nembe Local Government Area of Bayelsa State. The stage is specifically designed in a way that it can accommodate spectators and the dancers.

The spectators or audience form an integral part of Iworoko performances as they play a vital role. They can either make the performers perform very well or perform poorly with their responses. In Iworoko wake-keep, the spectators are full partakers. They encourage the dancers by throwing money at them (dancers) and by giving them wrappers and other giftswhile they are dancing. They also dance with the Iworoko dancers which help to encourage the dancers. In the Iworoko night, each member of the family has his or her table where drinks and foods were presented to their friends and well-wishers who came to sympathize with them

.

Impacts of the Iworoko Dance

Dance is an initiation of nature through the medium of body movement. Dance has remained a vital form of expressing one's culture, which allows growth in a predominantly rural environment. Cultural dances, of which Iworoko is one, form part of the culture of the Nembe people. The fact that the dance is accepted, adopted and regularly employed by the people in their occasions such as festivals, wake-keeps and other social events attests to the fact that the dance has become part of their cultural heritage. Presently, there is no important communal or social event that the Iworoko dance is not used to entertain guests (Ebiye, 2018).

Cultural dances, of which the Iworoko dance is one,form a medium used to teach appropriate social values and good habits. Iworoko dance encourages love, care, respect, hard work, contentment and honesty while discouraging envy, hatred, jealously, laziness and wickedness. The dance reveals that there is a repercussion for every evil act and also, for every good deed or behaviour. This revelation is contained in the songs composed by the dancers which they sing during their performances (Inatimi, 2018).

Furthermore, the dance has lots of social benefits to the people of the Nembe Local Government Area. This is because it serves as a forum for social interaction and contacts. First and foremost, the dance is a very important event for family or communal reunion. It is an avenue that connects people to new persons and relationships. The Iworoko dance fosters friendship among people who have not known themselves before. Diete Rufus (2018) asserts that marriages and other longtime relationships and friendships have sprang up from the contacts made during some of the occasions where the dance was performed.

Another benefit of this dance is the building of stronger ties between Nembe and their neighbours, public and private organizations and government at local, state, national

and international levels. The Iworoko dance of the Nembe people had been a platform of social interaction between the people of Nembe LGA and other kingdoms in Bayelsa State and the Niger Delta as a whole. This dance has promoted the cultural attributes of the people, especially among the women of the LGA who are the main partakers of the dance. This is because the Iworoko dance makes the kingdom special and it regularly evoke good feelings among the community whenever such events are mentioned (Oye, 2018).

Similarly, the economic benefits of the Iworoko dance to the people of Nembe Local Government Area are numerous. For one, whenever the dance is performed, it attracts a lot of spectators.This helps to stimulate the growth of small scale businesses in the venue of the occasion by boosting sales during the period of the dance or occasion where the dance is been performed.

The Iworoko dance is also an avenue or source of income and livelihood for some individuals. For instance, the Iworoko dance is known in the national scene and the group is regularly invited to perform at burials, festivals and competitions at different times and places. This normally provides some income for the members of the group.

The dance is also a means of promotion of the culture of the Nembe community.It directly or indirectly attracts tourists to the Nembe LGA who come to watch their performances regularly (Robert, 2018).

Conclusion

This study on the dynamics of Iworoko dance and its impacts in Nembe Local Government Area of Bayelsa State is necessitated by the relevance or significance of the dance to the people. The study reveals that the origin of the dance has no exact date.Findings fromthe study indicate, however, that the dance has been a cultural activity of the people from time immemorial. Put differently, the dance has been performed by the forbearers of the Nembe people during funerals which usually took place at night from time immemorial.

Culturally, it is believed that this dance helps to maintain constant relationship between the living and the dead. It has also brought a lot of social interactions between members of the communities in the LGA.Generally, ithelps to brings about peace and unity in the Local Government Area by virtue of the contacts established during the performances.

Economically, the study reveals that, the dance boosts businesses as more sales are recorded during the period of performance. This increase in sales is necessitated by the influx of people to the arena of the dance as spectators to witness/watch the dancers perform.

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Solving the Conundrum of Insecurity: The Imperative of Idealizing and Actualizing the Nigerian Nation

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Abstract
The task of making a nation out of the disparate and dangerously clashing ethnic identities that define Africa and the many states of the continent such as Nigeria is a perpetual work in progress. While civil wars and military coups were common during the Cold War, warped electoral processes and demands for more of what the state has to offer have resulted in complex political emergencies since the end of the Cold War. Therefore, nation-building processes have been experiencing stasis. Given an historical context that created a dominant and dominated class of ethnic nationalities in many post-colonies, there has emerged a negative consciousness of ethnic security dilemma akin to the Realist thinking of security dilemma during the Cold War days. Using Nigeria as its laboratory, this article engages how ethnic insecurity constitutes the bane of making a nation out of an assemblage of nationalities. The article presents the challenges faced in the onerous task of nation-making, since juridical independence as too complex for the current power cartel and draws attention to potentials of the agency of intellectuals and the international community in nudging African states to the path of good governance, constitutionalism and credible electoral processes that would enable the enactment of a valid social contract in transcending the extant ethnic contract in correcting the Mistake of 1914 and taking Nigeria beyond a mere geographic expression.

Introduction

One of the successes that continually elude the Nigerian state has been that of making a coherent whole from its disparate parts. Relationships of identity groups in Nigeria, whether religious or ethnic have been a case of clashing cymbals (Adebanwi 2007) of discordant tunes which shows the emptiness of the over-mouthed aphorism of *unity in diversity* which informed the hope of making Nigeria Africa's greatest power at its infancy. Amongst other needs in many post-colonies, peace, security and development have been very scarce, and after over five decades of self-rule or juridical independence, inter-group relations in most of Africa is still very fragile and adversarial. Evidently, while many countries on the continent have experienced protracted ethnic conflicts, many are still enveloped by the fear or indication of imminent ones. Therefore, most African states are emerging from conflicts; engaged in one or faced by the imminence of one. Leading global peace ranking indices produced by agencies such as Global Peace Index (GPI); Failed State Index (FSI) and Centre for International Development and Conflict Management all reveal the grim realities on the continent, and one of the leading causes of poor ranking is the high frequency and bestiality of inter-ethnic conflicts that have largely shaped the fragility of the state.

Similarly, it is increasingly becoming clearer that the proponents of the democratic peace thesis as a dividend of democratization and a guarantee of global peace did not envisage that the Third Wave of democratization will trigger change in the pattern of conflicts in a way that has now come to define democratization, especially the electoral process as early warning signs of crisis and reminders of the gaps in nation-building processes in many African countries. Using Cote d'Ivoire, Liberia and Kenya as examples, Mehler (2009) draws attention to the limitations of power-sharing as the bastion of post-

conflict peace. Therefore, it can be posited that close to two decades of Post Cold War transition on the continent, democratization, peace, nation-building and security have not become reinforcing. After over fifty decades of juridical independence, it is apparent that many African post-colonies still lack the clarity on a generally acceptable framework to bring the nations into being. In Nigeria, there is still fundamental contest between those who espouse true federalism and a nostalgic preference for parliamentary democracy on one hand and a conservative class that appears satisfied with the prevalent unitary type of federalism (Adebanwi 2012). However, what starkly stands out today is the fragility of inter-group peace in Nigeria.

While there are historical, structural and agential explanations for the foregoing Adesanmi 2011 and Amuwo 2010, Kew (2010) identify ethnicity and ethnic nationalities as the agential factor responsible for continued elusion or withering of the possibilities of having an Hobbesian or Lockean social contract in causing a nation to emerge from the disparate nationalities. At a time when secessionist tendencies were being considered as losing attractions, the eventual emergence of Southern Sudan speaks volumes of eventualities that may arise from African countries where ethnic and religious fault lines have remained combustible. Also, the eventual eruption of fault lines in countries that were hitherto held together by strong men underscore the need to ensure that nation-building processes get initiated properly girded by the conviction to bring a nation into being based on shared and reconciled imaginaries. The Nigerian case invites deeper analysis given its combustibility as a petro-dollar state (Obi, 2004). This is because, contrary to the dream nursed at independence as expressed in the aphorism: "Unity in Diversity", the relationship amongst ethnic nationalities that constitute a core of that diversity cannot be confidently described as reinforcing the unity in that diversity. Therefore, there arises the need to examine how these ethnic nationalities through their respective main ethnic platforms have interacted with themselves on one hand and the kind implications of the demands they have been placing on the state before surmising whether they are contributing to the making or unmaking of a Nigerian nation.

Having bungled and faltered at virtually all junctures of consciously making or imagining the Nigerian nation, there has been the uncontrolled and unsystematic emergence of different kinds of scenarios within sub-Saharan Africa's most populous post-colony. These scenarios have been consistent with the mood on the continent at various times. For example, the Nigerian civil war was fought at a time that self-determination was common on the continent, while the current forms of low-intensity conflicts and complex political emergencies aimed at getting more from the state by disgruntled groups also speak to what is obtainable in other parts of the continent given the high risk and unbearable cost of exiting the state (Boas and Dunn, 2007). Comparatively, triggering these two scenarios are issues of poor management of diversity; a largely irresponsible state, poor democratic credentials, skewed sharing of state wealth leading to increasing inequalities and abuse of fundamental human rights. However, it is instructive that while the same features fueled agitations for separatism in the Cold War days, the reaction has been more of armed engagements with the state to demand for greater inclusion by marginalized groups in order to have a sense of ethnic security. Extant fragility and stasis of nation-building on the continent speak broadly to failure of constitutions and especially the largely ambiguous federal systems in place in most of the continent (Deng, 2010) and the blurred line between modernity and tradition in which modernity has been reduced to Westernisation (Taiwo, 2011) inadvertently conferring

legitimacy ethno-nationalistic struggles against cultural subjugation. However, rather than confronting these challenges from a causal point of view, there has been the continued promotion and bludgeoning of a false consciousness of *unity in diversity,* which in actual fact is denial of group differences which makes the over-mouthed unity a charade and mockery.

This article shares the view of Nairn (1975) that nations are Janus-faced, that is, they are often oriented towards an ancient ethnic imaginary but should be also futuristic by trying to mobilize populations for progress. Impliedly, this presupposes that in forging a nation-state, ethnic-nationalities do not have to delete their collective past vision and identities like the Pentecostal born-again who declares that "Behold old things have passed away and all things have become new" (Adesanmi, 2011); but rather old things should be respected and used as basis for constructing a new and common future.

While ethnic nationalities through ethnic associations have been the agency of interactions and exchanges in Nigeria, the same cannot be said of how they have galvanized their people towards the making of a Nigerian nation. Hence, the motif of this article is introspective, analytical and prescriptive by underscoring the agency of intellectuals in reimagining a Nigeria that provides security for all ethnic nationalities. This is against the back ground of the demonstrated limited ability of the current mercantilist and consumerist cartel that wields power in Nigeria and their conniving collaborators from the Metropole to comprehend, not to talk of reimagining a nation out of the current inchoate structure. While this is not an entirely new argument, it contributes to existing discourses by depicting the current state of inter-ethnic relations as defined by the Realist thinking of security dilemma as the bane of reimagining and making a nation out of disparate nationalities in sub-Saharan Africa's biggest post-colony.

Quest for Nationhood in Post-Colonial Nigeria: A Cascade of *Mistakes* and Misses

Is there a Nigeria indeed and in truth? Whose Nigeria? If not, can there be a Nigeria(n)? Answers to these questions have been proffered from different angles and orientations. Using the work of Maier (2001) as a window, one gets the impression of a Nigeria at risk but not totally lost or foreclosed perhaps reinforcing its stasis summed by Professor Eghosa Osaghae and Nobel Laureate, Wole Soyinka, as a *crippled giant* and *open sore of the continent* respectively. However, is concluding his illuminating review of Karl Maier's Book whose title implies that Nigeria as a country was fast falling apart, Adebanwi (2001:10) posits that Nigeria at best remains an aspiration which largely explains why it has not fallen because: "few realities can obliterate an aspiration. Aspirations cling stubbornly to possibilities even against reason." No doubt the potentials are enormous, but Adebanwi and Obadare (2010:379) wonder: "why have the socio-economic and political actualities of, and in, Nigeria been historically (permanently) subversive of her potentialities?"

Ethnic nationalities represent one of the socio-political actualities hindering the fulfillment of Nigeria's manifest destiny. While inter-group relations can be grouped into the contexts of inter-ethnic and inter-religious bifurcations, events since July 2009 when the Boko Haram insurgency got triggered by the extra-judicial killing of its leader by men of the Nigeria Police indicate a replacement of inter-ethnic conflicts with Islamist insurgency between the Nigerian state and the sect. However, the inter-ethnic relations, especially amongst the ethnic majorities, have remained largely tempestuous and volatile especially between the Yoruba and the Igbo ethnic nationalities although there has not been

any incidence of confrontations. Nevertheless, Maier (2000) observes that Nigeria stands at a crossroads of three probabilities. These are addressing the systemic decay through a talk-shop to re-engineer the or reinvent the wheel, stay with the current structure with its attendant contradictions and crises or failure to act which leaves room for a return to military rule or dismemberment which resonates the prediction by contained in Central Intelligence Agency (CIA) report 2015 in which a break-up of the country may not be ruled out.

Since 1999 when the Fourth-Republic began, realities in Nigeria reflect two global tragedies: Iraq and Afghanistan. Incidentally, Iraq and Nigeria can be described as products of the original sin or folly or swindle that lumped disparate identities together. In the two cases, the need for a repressive fiat was not lost on the crafters in keeping the structure together which necessitated specific approaches. Catherwood (2004) points out that Iraq risks going the way of Post-Marshal Tito Yugoslavia which bloodily went apart sequel to the demise of the strongman that held it together. Comparably, Iraq and Nigeria were drawn up largely due to: "wars, treaties, compromises, backroom deals, internal and external pressures and plain chance" (Abdullah, 2006: 2). In the face of continued conflict with Boko Haram given the fact that the sect has virtually taken over a part of the country, it mirrors Afghanistan in terms of both the discursive and strategic engagements with the Nigerian state. These two scenarios speak to the softness of the Nigerian state (Costello 2004) and the inability of the state to mediate differences, which is one of the features of the state in a plural setting (Smith, 2003).

Furthermore, this reverberates and confirms the words of Lord Frederick Lugard that: "when we are discussing the past of Britain, I always tell [my African friends]: yes but it was all done in the interest of Britain not Africa" (Perham 1960:48). As observed by Adebanwi and Obadare (2010: 394), many of those who have held the highest office in the country have *no idea or notion* of what Nigeria should be beyond being an object of plunder. Therefore, given that the rationale for creating post-colonies was primarily in the interest of the imperialists and many of these countries like Nigeria have had the misfortune of being led or held hostage by those without an *idea* or *notion* of what to do with these projects after over fifty years, we may need to examine the status and imaginaries of those caught in the trap of such emergent states, their perceptions and use of state powers and their aspirations and relationships as a window of projecting what may become of the colonial project. This lack of imagination reflects in the analysis of realities on the continent which informed the observation by Ewi (2013) that in many post-colonies, the state, ethnicity, religion and criminality have conflated to constitute the main sources of terror. Consequently, this article opines that Nigerians have been relating within the context of a largely adversarial relationship and insecurity. Against this background, this article presents an analysis of what the future holds for the continued togetherness of the biggest British post-colony.

Ayoade (2009: iii) opines that the: "amalgamation was more of the amalgamation of the treasury than of the administration." This was rightly described as the Mistake of 1914 by Sir Ahmadu Bello, one of the three foremost Nigerian patriarchs. The golden voice of the north and the only Prime Minister in Nigeria's history, Tafawa Balewa, canvassed for an "understanding of our differences", the late Sage and finest Yoruba leader described as the main issue in Nigerian politics and the best President the country never had, Chief Obafemi Awolowo, described Nigeria as: "a mere geographical expression" perhaps in cautioning the enthusiasm of Dr. Nnamidi Azikiwe that: "we forget our difference." the

preceding indicate inflections about prospects and prescriptions on how to correct the Mistake of 1914.

Since then, there has been wasted opportunities to imagine the kind of Nigeria desired. Cognizant of the revelations of Harold Smith that the British colonial interest that created it did not look forward to its survival, the need to look inwardly for its making and survival cannot be over-emphasized. Much as opportunities continuously appear for reimagining and (re)making Nigeria at various times such as during census; national elections and constitutional conferences; the failure to utilize these opportunities has configured Nigeria as an *unimagined community* (Adebanwi and Obadare, 2010: 382). Ayoade (2009) in an analysis of such instance drew attention to the *Mistake of 1951* census as having a worsening impact on the *Mistake of 1914*. This event marked the beginning of a cascade of mistakes and a culture of not only patching up at the brinks but actually dancing on the brink (Campbell, 2010). Ayoade (2009) explains that the *Mistake*of 1914 was intended to be corrected through a restructuring of the federation but it (in)advertently gave birth to arithmetical justice on one hand and socio-political justice on the other hand in 1951 which till date is reflected in ratio 19:17 with the North singly constituting 52.8% of the country.This reflects a similitude of a prefectural system wherein the North can be described as the Senior Prefect.

Constitutionally, the 1959 constitution codified along Westministerian parliamentary system entrenched regional identities, fostered inter-ethnic competition and eventually eroded the basis of state and nation-building (Lewis, 2012). Therefore, this can as well be termed the *Mistake of 1959* which sounded a death-knell to using elections as a basis of imagining Nigeria because each region was controlled by one of the three dominant ethnic nationalities; the North was controlled by the Hausa-Fulani owned Northern People's Congress (NPC); Western region was the purview of Action Group (AG) and the Eastern zone was the lot of the National Council of Nigeria and the Cameroons (NCNC). This arrangement foreclosed the enactment of national social contract and a substantial loss of accruable benefits of federalism for a plural setting like Nigeria. Out of this grew an ethnically-circumscribed and legitimized social contract and the making of clients and Big-Men otherwise known as neopatrimonialism. Kew (2010:500) describes the resultant *rogue peace*as one sustained by massive corruption, and rent distribution through patronage pyramids nationwide. . .”

With the establishment and entrenchment of ethnic social contract, the Nigerian state became coveted, hijacked and abused for primitive accumulations by politicians playing the ethnic card aided by “British meddling” (Kew, 2010: 501). The result of this has been ethnic security dilemma akin to the security dilemma of the Realist School. It is a situation in which other ethnic groups other than the ones in control of reins of government feel threatened (Kew 2010) and overtime each group strives to control the reins of government in order to bolster their sense of security and (un)consciously undermining the security of other ethnic nationalities.

However, the manifestation of ethnic insecurity in Nigeria operates on the principles of corruption, competitive looting of state resources or the national cake and the subversion of bureaucratic processes and rationality all disguised and legitimized in the guise of solidarity to one's ethnic representative at any point in time. Osoba (1996), quoted in Adebanwi (2010:104-105), posits that corruption lies at the core of the explanations of the crisis of Nigeria's nationhood which has culminated in ethnic insecurity:

> The attempt by each of the three major political groupings that dominated the politics of the First Republic to monopolise, or at least have the lion's share of, the loot from this systematic plundering of the wealth of the nation was a major factor in intensifying and embittering the contest for political power along ethno-regional lines – process whose high points were the Action Group crisis of (1962), census crisis (1962-1963), federal election crisis (1964), Tiv rebellion (1964-1965) and Western Nigeria election (1965), making the country more or less ungovernable.

All these instances qualified as missed opportunities for the imagining of Nigeria based on the preponderance of ethnic social contract that fed into ethnic insecurity rooted in corruption. An explanation for the legitimization of corruption was provided by Bashir Tofa who was unofficially defeated by late Moshood Abiola acclaimed winner of the June 12, 1993, presidential election that: "corruption will continue as long as the masses depend on corrupt officials to earn their livelihood" (Adebanwi, 2010: 119). Elis (2006:206) observes that: "Africans who have served as state officials are expected by their own people to enrich themselves through corruption." Therefore ethnic insecurity remains sustained by ethnically legitimized corruption.

The subsistence of ethnic social contract continues to torpedo the (re)imagination of Nigeria at critical junctures, especially when mass social actions and grand norms are required for the country. Two of such were the annulment of June 12, 1993, presidential elections in which late Chief Abiola was coasting home to imminent victory and the January, 2012, protests against increase in the pump price of Premium Motor Spirit (PMS). In the first instance, after years of deceptive procrastination by the military regime of General Ibrahim Babangida and at a time of growing doubts about his sincerity to the completion date of the transition process, he avowed before the world just after his election as the Chairman of the defunct Organisation of African Unity (OAU) that:

> . . . In short, the cost of maintaining the structures of dictatorship, including the energy dissipated and the blood expended in warding off challenges to the monopoly of power all over the continent, make it imperative that democracy is not only an attractive option but a natural and inevitable one (Adebanwi 2008:67)

This level of optimism was corroborated by the then Attorney-General and Minister of Justice, Prince Bola Ajibola, when he averred that:

> I, Prince Bola Ajibola, as the Attorney-General and Minister of Justice of Nigeria verily affirm that the President informed me of the government's commitment to 1992 handover date. So help me God . . . 1 October, 1992 remains unaltered (Adebanwi, 2008: 69)

Nevertheless, the handover date was eventually changed twice first to January, 1993, and later to August, 1993; although eventually neither dates materialized as the presidential election was eventually annulled. In an undated and unsigned short statement made available by Mr. Nduka Irabor, then Press Secretary to the Vice President, Augustus Aikhomu, the entire transition programme was terminated and the election annulled

(Adebanwi, 2008). However, in a volte-face on June 26, Babangida accepted that: "the presidential election was generally seen to be free, fair and peaceful" (Adebanwi, 2008:63). While the cancellation of the election has been analysed from different points of views, however, the fact that it gave birth to the Odua People's Congress (OPC) and the group's perception that Chief Abiola was denied ascendancy because of Yoruba ethnic identity resonates the extent of ethnic insecurity felt by the three major ethnic nationalities in Nigeria.

As an opportunity to make Nigeria based on a shared democratic imagination that dismantled primordial barriers, the outcome of the June 12, 1993, Presidential election signposted the resolve of the subjects in the post-colony to transcend fabricated ethnic and religious barriers and finally resolve the national question. This was evident in the wide support enjoyed by the winner, Chief MKO Abiola, across the length and breadth of the country in a loud expression of acceptance of his candidacy despite the fact the his political party fielded two Muslims as Presidential and Vice-Presidential candidates. However, as a missed opportunity and short-lived victory for the people, the initial national resistance and condemnation of the annulment soon got reduced to an ethnic agenda. Subsequently, the Yoruba became to perceive the annulment as part of a grand design by the Hausa-Fulani power bloc represented by Ibrahim Babangida to prevent a Yoruba person from becoming the President of Nigeria.

A reflection of ethnic insecurity coloured the views of leading figures from northern Nigeria after the annulment of the election. Albert (2007:248) reports that Sheikh Gumi Abubakar, a northern Islamic cleric of note, argued that: "political power in Nigeria belongs to the Hausa-Fulani in view of the fact that southerners controlled the Nigerian economy."This was recently attested to in an analysis by Adeniyi (2013) that showed that Nigerians from the south (south-west; south-east and south-south) controlled more oil wells than their northern counterparts. Also, the first civilian governor of Adamawa State, Abubakar Saleh Michika, opined that: "… though he had much admiration for the person of Chief Abiola, he was not one of those Nigerians who believed in the idea of a southern president". The same opinion was expressed by Alhaji Maitama Sule that: "Yoruba are good administrators, the Igbo are good businessmen and the Hausa-Fulani, ordained by God to rule Nigeria forever" (Albert, 2007:249). Also, the deposed Sultan of Sokoto, Alhaji Dasuki, called on Chief Abiola to forget the election and embrace the new interim government that was a contraption of Ibrahim Babangida after he had to hastily leave office which Adebanwi (2008: 83) described as: "The termination of a tragedy." The preceding speaks to a morbid feeling of ethnic insecurity caused by what scholars of British colonialism in Asia and Africa have described as: "British-supervised indigenous colonialism or sub-colonialism (Ochonu, 2008: 97) which can be seen as aimed at sustaining what Bayart (2000:222) refers to as *extraversion*.

A similitude of a people's struggle that was truncated and destroyed largely due to ethnic insecurity was the January, 2012, occupy Nigeria movement. Obadare and Adebanwi (2013:4) provide the trigger of what seemed likely to midwife a Nigeria based on civic activism:

> The immediate provocationwas President Goodluck Jonathan's announcement of the federal government'sresolve to remove the "remaining" subsidy on petroleum productsdistributed in the country. With that seemingly irreversible decision,the pump price of petrol was to rise from

?65 to ?141 per liter, an increaseof more than 100 percent.

This led to the declaration of industrial action by Nigeria Labour Congress (NLC) the umbrella body of labour which took an unprecedented turn as Nigerians from all walks of life including the elites who participated actively in open rallies in many state capitals across the country with the gathering in Lagos being the largest of such mammoth peaceful assemblages characterized by musical and theatrical performances and joint prayers by clerics of all faiths including Africa Traditional religion under the auspices of NLC and the Save Nigeria Group (SNG).

Obadare and Adebanwi (2013:5) lament that after a while the: "perennial demons of Nigeria's political history – ethnicity, class, religion" once more asserted their fractious presence as the protests lost steam gradually based on a narratives from the government side that opposition figures like Muhammdu Buhari of the defunct Congress for Progressive Change (CPC) and leading figures in defunct Action Congress of Nigeria (ACN) were out to frustrate the administration of Jonathan because they lost during 2011 presidential election.In sympathy and spirit of neighbourhood solidarity, the South-easterners (Igbo) states of Ebonyi, Abia, Anambra, Imo and Enugu rationalized their opting out of the industrial action on the fact that they have always paid more for the pump-price for fuel prior to the increment. Those in the south-south also lost the steam and the interest to continue owing to the opinion that their son was in office therefore, they should not be seen as joining others to undermine his administration. Apparent in the trajectory and fizzling out of the resistance against the hike were issues of ethnic insecurity masked as ethnic solidarity; state-society relations; Governmentalities of the Nigerian state and the limitations or impossibilities of social actions based on civic engagements. The preceding resonates with the views of Jega (2000:31) on the choices open to Nigerians anytime the legitimacy of the state came under doubt which has forced citizens to: "increasingly retreat from their Nigerian identity . . . into communal, ethnic, religious and other forms of identities."

Also, at the inception of the fourth-republic there was the setting up of the Nigerian Human Rights Violence Investigation Commission popularly known as the Oputa Panel. The initiative was well received by many members of the public. Reasons for its popularity could be traced to a number of factors prime amongst which are the profile and antecedent of members of the panel. They included Justice Chukwudifu Oputa, Bishop Mathew Hassan Kukah and other members. The motivation for the setting up of the commission was reiterated by President Olusegun Obasanjo that:

> . . . my first duty is to reconcile the people of this country and heal their wounds. I have no doubt in my mind that everyone in our ethnically diverse society has suffered in many ways from the unacceptable and undemocratic manner in which we have been governed for so long (Albert, 2004: 349).

The long years of collective torture under the military shaped post-1999 Nigeria as a post-traumatic state (Albert, 2004:349) based on shocking memories of the past cases of gross human rights violation. The emphasis on reconciliation by President Obasanjo and the caliber of membership of the panel raised hopes that the fault lines of ethnicity, religion and cultural cleavages would begin to experience transformation leading to a newly imagined Nigeria. The activities of the Commission resulted in brokering peace in some cases and, at the end, it produced an eight volume report of 15,000 pages covering areas

such as human rights infractions committed during the military era and was submitted to the Government in June, 2002. After six months of waiting, the Federal Government that instituted the platform also quashed it hinged on the premise of a Supreme Court judgment in January, 2003. Therefore, the Commission may be described as another bungled opportunity at imagining Nigeria considering accruable gains of reconciliation which President Obasanjo underscored as one of the main intentions for the setting up of the Commission. Also, the 2006 census, rather than bringing about a Nigeria commonly shared and owned by the ethnic nationalities in the country, also bred age-old animosities that warranted independent repetitions of the exercise by some states of the country that felt they were undercounted and its political and economic implications.

From the preceding, the hope of an imagined Nigeria gets increasingly blighted as all avenues at making such a reality have been thwarted by ethnic insecurity or ethnic security dilemma. Young (1996) quotes Chinua Achebe as bemoaning in 1983 that: "We have lost the twentieth century, are we bent on seeing our children also lose the twenty-first?"Cognizant of the optimism of Adebanwi (2001) that Nigeria remains an aspiration and that aspirations are often stubborn even in the face of negating realities, it can be hopefully stated that a newly (re)imagined Nigeria can replace the present one whose name and original anthem were based on the imagination of British women (Young, 1996). We need to ask: can the nation be reborn, redeemed and resurrected? If yes, where, when and how will this materialize? This article finds cautioned optimism in the fact that in the word of Achebe, "There was a Country", as implied in the title of his last work, therefore, we can posit that that there can still be a country and on that premise, it is the position of this article that a Nigerian nation is an achievable aspiration.

The first step is to appreciate the gravity and complexity of the challenges of managing fault lines which promote this sense of ethnic insecurity. While reflecting on a similar concern, Amuwo (2010) draws attention to the strain and cost of integrating only two linguistic groups (French and English) for one to appreciate the complexity of the problems facing African countries cognizant of years of slavery. We must also reject determinism because no country is destined to suffer crisis because of its societal diversity just as no nation is guaranteed peace (Herbst and Mills 2012). Also, we must accept that there is a difference between Nigeria as mere "geographical expression and a durable national idea" (Lewis, 2012:19).

Agential Diagnosis of the Present

The current state of ethnic insecurity has been traced theoretically to the lack of a social contract owing to a tradition of incredible elections (Kew, 2010). However, in identifying what sustains continuous eruption of fault lines culminating in ethnic insecurity, Mamdani (2010: 32-33) traces this to the application of two contradictory laws or rights; the rights of being an autochthon or indigene and the rights of being a Nigerian. The stage for an interaction defined by competitive antagonism owing to migration of largely the pooras the case is in places like Jos and Kaduna, to mention a few. This overtime sets up the indigenous poor against the poor non-indigene and the competitive antagonism further sets the rich indigene against the rich non-indigene in a conflict whose bestiality is supplied by the poor on both sides. Mamdani (2010) argues that countries often have the opportunity to change rules after major crisis citing examples of the United States where rights were defined by blood prior to the civil war which subsequently changed after the civil war. This attests to the argument that wars have the potentials of both state and nation-

making depending on how post-conflict peace and reconciliation are pursued (Sorensen, 2001).

In post-Biafra Nigeria, there has been both formal and informal ways of managing clashing rights. Formally, these include the federal character, federal institutions, electoral rules and party systems revenue allocation and informally by the economic and political cartel constituted by politicians, serving and retired military officers, top bureaucrats, traditional rulers, local notables and leading businessmen (Lewis, 2012: 29). However, ethnic insecurity has not abated as there are still core issues in contention which makes the reimagining of an egalitarian Nigerian nation beyond what their minds or intellect can comprehend. Wilmot (2007) opines that the members of this cartel are not capitalists because they lack the puritan ethic of Weber in the *Spirit of Capitalism* they are not communists, socialist or social democrats because they do not care for the people and they consider accountability as presumptuous and criminal. This underscores the need for the task of reimagining of Nigeria for the birth of a nation to be led by intellectuals.

The Agency of the Intellectuals and the International Community in Imagining Nigeria

In the words of Octavis Pas, "thinking is the only obligation of the intelligentsia" and it is in the light of this that the intellectual of the 21st century occupies a prime position in the search for nationhood in Africa's biggest democracy. Wilmot (2007: 100) defines the intellectual as one: "evolved to lead and guide towards physical, psychological and moral objectives and so advanced that his ideas have relevance across physical and spiritual borders." In this context, the production of such individuals is not limited to any particular race and this reinforces the need for Africans nay Nigerians to look inward first in exploring options for solution to the threat of ethnic insecurity in the 21st century mindful of the imperialistic words of Hegel who prided himself as the greatest philosopher and denigrated Africa when he opined that:

> Africa is no historical part of the world; it has no movement to exhibit. Historical movement in Africa – that is in its northern part belongs to the Asiatic or European world . . . what we understand as Africa is the unhistorical, underdeveloped spirit, still involved in the state of nature . . . The history of the world travels from East to West, for Europe is absolutely the end of history, Asia is the beginning (Wilmot 2007:103-104).

A similar view was expressed by Lugard when he described Africa as "pathetically dependent on European guidance."

While the living condition of majority of post-colonial subjects in Nigeria have been reduced to penury by the combination of factors, forces and a succession of leadership that has proven to be more destructive than hurricanes, earthquakes, volcanoes and monsoons added together. Realities on ground demand that Nigerian intellectuals start thinking beyond regional, ethnic and religious cleavages because the future: "would have no pity for those men who, possessing the exceptional priviledge of being able to speak words of truth to their oppressors, have taken refuge in an attitude of passivity, of mute indifference and sometimes of cold passivity" (Wilmot, 2007:106). Therefore, it has become imperative for the Nigerian intellectual to differentiate between being a palace, religious or ethnic or presidential intellectual and being a rational and humane intellectual. Much as Nigerian intellectuals have documented ways out of the current morass, it is

important they do not allow fatigue or weariness overwhelm them despite the recalcitrant nature of the cartel and a section of the intellectual class that has constituted itself into palace intellectuals.

Also, the international community must begin to engage African countries and especially elections in a more nuanced approach. Adebanwi and Obadare (2011:312) draw attention to usurpation of the people's will and the ascendance of *hybrid* regimes as enunciated by Larry Diamond in which features of autocracy and democracy are simultaneously present. This has become an African phenomenon as pointed by Collier and Vincente (2008) after a country-wide study sequel to the 2007 general elections conclude that the: "African wave of democratisation . . . may have introduced a new form of democracy in which illicit electoral behaviour is often unrestrained." This informs the view of Kew (2004) that elections that are not credible are increasingly becoming acceptable. Acceptability in this contexts smacks indulgence and connivance from the metropole based on the West's politics of expediency hinged on economic interests and the attendant risks of "radical transformation" that comes with transparent elections (Adebanwi and Obadare 2011: 315). It must be emphasized that good governance and all its precepts will remain worn-out clichés until respect for the will of the electorate is sanctified, which will also produce a valid social contract and government and in the views of Jose Mart, an hero of Cuban independence, all stakeholder must bear in mind that:

> "To govern well, one must see things as they are. And the able governor in America is not the one who knows how to govern the Germans or the French; one must know the elements that compose one's own country, and how to bring them together, using methods and institutions originating within the country, to reach that desirable state where each person can attain self-realization and all may enjoy the abundance that Nature has bestowed on everyone in the nation" (quoted in Deng 2009:1)

In reaching the stage painted by Jose Mart and transcending ethnic insecurity, democracy remains the best option. However, it is incumbent on local and international stake holders to ensure that optimum respect is accorded to electoral choices emerging from popular and credible electoral processes and not to indulge in electoral heists on the excuse of stability in Africa. This is because of the potentials of credible elections to bring about the basis for gradually overcoming the scares and fears of ethnic insecurity.

Eventualities of Ethnic Insecurity: Going Baghdad or Kabul?

Mindful of the skewed pattern of voting in the 2011 presidential elections in thickening the fault lines in Nigeria and the electoral heists that have been perpetuated since 1999, the 2015 presidential election is also beginning to gather ominous cloud of discontent, fragmentation and general tension symptomatic of ethnic insecurity. Just as acrimonious and adversarial exchanges served as the prologue to the 2011 presidential election, a similitude of that is gathering dramatis personae and the stage is gradually being set based on happenings and exchanges in the polity.

A leading northern figure Alhaji Isa Lawal Kaita had this to say on the 2015 presidential

election: "it is our turn, our right and our time to produce the president of this country" and when asked if it is a must for the north to produce the president in 2015, he retorted: "As far as I am concerned, it is a must. My own thinking is that the president must come from the North in 2015 …" (Mmeribeh, 2013: 16 & 17). Similarly, ethnic leaders from the south-south where the incumbent hails have been insisting on the inalienable rights of the incumbent to seek re-election in 2015 without which there will be chaos and anarchy from a region whose recent history has been that of armed struggle with the Nigerian state since the days of Isaac Adaka Boro given that the capacity to actualize such may not be lacking. This article considers these clashing hard stances as confirmation and a validation of the ethnic insecurity thesis of this article.

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The History of National Directorate of Employment in Nigeria and Its Strategic Programmes for Achievement of Objectives

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Abstract
The greatest challenge facing the government and civil service in Nigeria has been how to create avenues for employment in order to reduce unemployment among the citizens. However, the efforts of the government to reduce unemployment among the teaming youths through job creation opportunities have always not been satisfactory due to the large number of graduates being produced yearly. This scenario began to assume prominence during the fall in price of crude oil in the 1980's which led to global economic recession and attendant high rate of unemployment both in the public and private sectors. This necessitated the creation and establishment of the National Directorate of Employment in order to generate avenues to curb unemployment. This research is an attempt to examine the impact of NDE as an agency of employment generation in Nigeria, and Taraba State in particular, from 1991 2018. The research is an attempt to assess the impact of the agency both in the public and private sectors in Taraba State. The study will specially evaluate the progress the Directorate and its partners have achieved in employment generation since inception in Taraba State. In addition, the research will show the challenges and prospects of the Agency since its establishment in Taraba State. The research will adapt the multi-disciplinary approach for data collection, using oral tradition, written sources, journal articles, archival materials, among others.

Introduction

The 1980s witnessed very scorching economic recession. The global recession hit Nigeria so hard that the government hurriedly introduced Structural Adjustment Programme (SAP) which led to staff rationalization in both public and private agencies. This predicament led to high unemployment rate which, according to the labour force sample survey conducted in Federal Office of Statistics in 1985, hit an alarming rate of 9.8% in the urban centres and 5.2% in the rural areas. The categories of the labour force that mostly affected by the economic recession were the unskilled primary and secondary school learers between the ages of 13-25 years, which constitute 70% of the unemployed.

It was in view of the aforementioned sky rocketing incident of unemployment, the Nigerian government viewed the development as a threat and potential danger to the socio-political and economic spheres of life. To check this potential threat and danger, the then military government took an urgent decision to address the problem through a permanent institutional mechanism. Consequently, the Chukwuma Committee was set up in 1985 by the Federal Government to design strategies to create mass employment opportunities. It was based on the recommendations of the Committee that the National Directorate of Employment was established in November 1986 (Vide Decree No 34 of 1989), while its job creation programmes were launched in January 1987.

Mandate of the National Directorate of Employment

The law that established National Directorate of Employment gives its mandate thus:

i. To design and implement programmes to combat mass unemployments.

ii. To articulate policies aimed at developing work programmes with labour intensive potentials.

iii. To obtain and maintain a data bank on employment and vacancies in the country with a view to acting as a clearing house to link job seekers with vacancies in collaboration with other government agencies, and

iv. To implement any other policies as may be laid down from time to time by the Board established under Section 3 of its enabling Act.

It should be pointed out that, in 1999, the Federal Government set up the Ahmed Joda Committee to harmonize the activities of Poverty Alleviation Agencies in Nigeria with a view to harmonizing their activities. Some of the Poverty Alleviation Agencies prior to 1999 were the National Directorate of Employment (NDE), Family Economic Advancement Progromme (FEAP), Directorate of Food Rural Road Infrastructure (DFRRI), Better life for Rural Women and Small and Medium Enterprise Development Agency of Nigeria (SMEDAN) etc.

In order to enhance and further streamline the strategies of the Directorate in mass job creation, a committee, the Ahmed Joda Committee streamlined the activities of the Various Poverty Alleviation Agencies in the country. In this connection, NDE's activities were streamlined and geared to focus mainly on training for job generation with Resettlement made symbolic to test the efficacy of her training activities. Based on its mandate, therefore, the main aim of the NDE has remained to combat mass unemployment through skills acquisition, self-employment and labour intensive work scheme.

NDE Strategies Programme

In order to adequately serve the target groups made up of the School Leavers and the Graduates, the National Directorate of Employment (NDE) adopted the under listed areas of intervention commonly refered to as the Four Cardinal Programmes of the National Directorate of Employment. are as follows;

i. Vocational Skills Development Programme (VSD)

ii. Small Scale Enterprise Programme (SSE)

iii. The Rural Employment Promotion Programme (REP)

iv. Special Public Works Programme (SPW)

The above four core programmes of the Directorate officially commenced operation at its Headquarters plot1623, Saka Jojo Street, Victoria Island, Lagos in January, 1987. State offices were equally opened simultaneously at the same time.

For adequately comprehension of the programmes, each programme will be examined.

I. Vocational Skills Development Programme

This programme illustrates the act of ability to do a particular job. The NDE believes that by providing skills to the unemployed persons they are strongly positioned to be self employed and later an employer of labour.

The Vocational Skills Development Programme is designed to involve the use of informal sectors like master-crafts-men and women as training outlets for unskilled school leavers. The school leavers are attached with the craft-men and women as apprentices to acquire

necessary skills within a given reasonable period. The programme further includes the deployment of well-equipped mobile workshops to train unemployed youths in rural areas where informal training outlets are non-existent

It is important to mention that, the Vocational Skills Development Programme is sub divided into the following schemes:

a. National Open Apprenticeship Scheme (NOAS).
b. School On Wheels (SOW) Scheme.
c. Waste to Wealth Scheme.
d. Saturday Theory Classes (STC).
e. Resettlement scheme.

A. National Open Apprenticeship Scheme (NOAS)

This scheme is based on the job training by which apprentices who desire to learn one skill or the other are attached to master craftsmen and women from organizations, companies and Agencies. The training focuses on 80% practical on the job training components while 20% centres on theory. The apprentices are being trained in about 80 trades throughout the Nation, some of the trades are listed thus:

Accountancy

Training in Accountancy covers the following areas:

i. Book keeping
ii. Accountant trainee
iii. Typing and shorthand

Arts

The components of this training cover the following areas:

i. Painting and signwriting
ii. Photography
iii. Leather work
iv. Interior work
v. Interior design/recreation

Building Trades

These spheres of training encompass the following skills:

i. Cabinet making/joinery
ii. Carpentry
iii. Plumbing/masonry
iv. Bricklaying/masonry
v. Brick manufacturing

Civil Engineering Works

The training in engeneering focuses predominantly on the followings:

i. Block laying
ii. Masonry
iii. Plumbing
iv. Surveying

Computer Technology

Training in computer technology stretching across the following key areas:

i. Computer operating
ii. Computer programming
iii. Computer repairs/maintenance

The list of the trades is inexhaustible.

Trainees'/Trainers' Stipend

The NDE pays trainees some allowance as stipend to cater for their transportation and serve as motivation. The trainee's stipend has been increased from initial Fifty Naira (N50) per trainee at the commencement of the programme to Two Thousand Naira (N2000) per trainee per month. The Directorate equally appreciates the master craftsmen and women who serve as trainers. Fees being paid to master trainers for services being rendered have been increased from N250 to N3000 per trainer per month.

B. School On Wheels (SOW) Scheme

The School on Wheels (SOW) Scheme is concerned to take vocational training to the rural areas where there are little or limited master craftsmen and women. The NDE, in 1989, acquired three modules which comprised the followings:

1. **Domestic Trades**

Prominent among the focus of this Scheme are:

i. Dress making/Tailoring
ii. Hairdressing, Barbing
iii. Watch Repair
iv. Electronics/Radio Repairs
v. Electrical Maintenance/Installation

2. **Mechanical Trades**

The main aspects of this Scheme are the followings:

i. Blacksmithing/Welding
ii. Auto Mechanic
iii. Footwear/Shoe Repair
iv. Other service trade

3. **Building Trade**

This aspect of skills impartation focuses on the following areas:

i. Brick manufacturing
ii. Carpentry/joinery
iii. Masonry/building
iv. Painting/glazing
v. Plumbing

C. Waste-to-Wealth (WTW) Scheme

This scheme was designed to train unemployed youth in the techniques of converting hitherto discarded objects like snail shells, horns, used tyres, bamboos, etc. into decorative and valuable household objects. The trainees, after two weeks training period, are granted loans to kick start their own businesses.

D. Saturday Theory Classes (STC) Scheme

This scheme is designed to give theoretical explanation to the participants of National Open Apprenticeship Scheme (NOAS) on what they have been taught at the workshop. This is aimed at preparing them for low level and middle level craftsmen examination such as trade test thereby enhancing their employment chances.

Resettlement Scheme

This is to provide support and assist NOAS graduates to establish their own small or micro

businesses. The deserved graduated trainees who merited resettlement benefits are given soft loan package such as tools and equipment and even cash component of varying amount depending on the trade. The loans attract only 9% interest after some grace periods.

II. Small Scale Enterprises Programme

The whole idea of Small Scale Programmes is to make entrepreneurs from among the graduate's school leavers and the retirees. The Small Scale Entrepreneurs play important role in the development of any economy. They absorb large numbers of the labour force thereby, reducing unemployment. The Directorate takes cognizance of their role and, as such encourages them to organize entrepreneurship/business training programmes. This is to enhance their knowledge of the basic entrepreneurial requirements and constraints. This programme covers the following schemes:

Entrepreneurship Development Program (EDP)

i. The EDP sensitization program is conducted during business training. Similarly, the orientation programmes of the National Youth Service Corps Scheme and followed up with the Start Your-Own business program for graduates to enable willing interested graduates who may wish to go into self-employment.

ii. The Basic Business Training Scheme: This is designed for the beneficiaries of vocational skills development training so as to equip them with the basic techniques of business operation.

iii. Start-Your-Own-Business (SYOB): It is business training for graduates of tertiary institutions.

iv. Basic Business Training (BBT): This covers basically training for school leavers and Artisans.

v. Improve Your Own Business (IYB): This is basically focused on ongoing businesses and as a mentoring and support activity.

vi. Women Employment Branch (WEB): The Directorate recognizes gender sensitivity in designing and executing its programs, Consequently, it liaises with women organizations and promotes the participation of women in income generating activities such as dress making, beads making, cake production, event management, interior decoration and many others.

vii. Enterprise Creation Scheme: This is provision of starter packs in cash or equipment to beneficiaries of the various training schemes to practice their skills, entrepreneurial or vocational/technical.

III. The Rural Employment Promotion Program (REP)

The NDE observed the declining interest of the youth in Agriculture which accounted for the main stay of Nigeria economy in the 1960s and 1970s. Consequently, the Agricultural sector further suffered the ruralurban drift which led to mass abandonment of the agricultural sector.

In an attempt to reawaken the interest of unemployed youth and to tap many opportunities for employment and wealth creation in Agriculture and stop the rural-urban drift, the NDE came up with some programs for youth in Agriculture. The programs covered training in modern Agricultural practices in the special areas of crop production, crop processing/preservation, livestock production and management and other agro-allied ventures.

The aforementioned are domiciled under the Agricultural Development Training Scheme (RADTS) at the Agricultural Skills Training Centers (ASTC). The centers are abound in all states and the Federal Capital Territory.

Rural Handicraft Training Scheme: This is another scheme of the Rural Employment Promotion Scheme. It is designed to enhance the standard of living of the farmers by training them in various off-farm income generating activities. This is in the areas of production and marketing of hand craft using cheap and locally sourced materials. The Scheme is usually carried out during off-farm periods.

Integrated Farming Training Scheme (IFTS): This scheme is under Rural Employment Promotion. It is targeted at graduates of tertiary institutions to identify abundant opportunities in the Agricultural sector. The beneficiaries undertake both livestock and crop production enterprises. The Scheme is to keep the beneficiaries in all year round production activities in agriculture. The requirements for the establishment of these schemes in any location are as follows:

i. Twenty (20) hectares of farm land for use by beneficiaries for crop production.
ii. Construction of poultry pens, fish pounds, sheep, Goat, cattle fettering pens which are allocated to participants.
iii. A loan package (inputs and cash).

IV. SPECIAL PUBLIC WORKS (SPW) PROGRAMME

The Special Public Works Programme borders on construction and maintenance of urban and rural infrastructure in the country which have hitherto heavily depended on heavy capital-intensive equipment and technology. When the Nigeria economy was buoyant, this posed no danger because the economy was able to sustain the maintenance of public infrastructure. However, the present poor state of country's economy has adversely affected the ability to procure heavy equipment in proportional quantities to meet the high demand for infrastructural development and maintenance in the country.

In view of the foregoing development, the NDE then viewed infrastructural development and maintenance as capable of becoming labour sponge. The International Labour Organization then suggested the use of Labour Based Light Equipped Supported method of construction and maintenance of rural infrastructure which was considered and adopted. This is being carried out through the Community Development Scheme (CDS) in conjunction with benefitting communities and agencies. The schemes under the Special Public Works programmes are as follows:

i. Community Development Scheme (CDS).
ii. Graduate Attachment Programme (GAP).
iv. Renewable Energy Training Scheme (RETS).
v. Environment Beautification Training Scheme (EBTS).

a. **Community Development Scheme (CDS)**

This scheme is another strategy of the NDE under the Special Public Programme. It is to generate employment at community level on collaborative basis between the NDE and the target communities.

In many communities there are idle labour that exist that are yet to be tapped. There are also deteriorating public infrastructure that are not being maintained waiting for government attention.

Under the CDS, the NDE facilitates the unemployed youths with stipends. Similarly, it provides the labour for the maintenance of community based infrastructure as well as rehabilitation activities using Labour-Based, Techniques where abundant labour is combined with the necessary tools to execute the projects. The ownership of the projects is the responsibility of the community, while the role of the Directorate is to ensure

sustainability and maintenance.

b. Graduate Attachment Programme (GAP)

This is a way of providing transient jobs for fresh graduates under the Graduate Attachment Programme. In this scheme, fresh Graduates are attached to corporate organizations for tutelage for a period of six months.

The objective of this scheme is that the attached graduates would gain practical experience that would address the issue of one of the causes of graduate unemployment. The scheme is also purported to lead to permanent absorption of the attached graduates by the organizations.

c. Renewable Energy Training Scheme (RETS)

Sun (Solar), wind and water (Hydro) as method for employment generation. This scheme looks at unemployed graduates of engineering bias of tertiary institutions who are tutored in the generation of energy from abundant natural resources.

The scheme equips unemployed graduates with skills for solar, wind and hydro energy procurement/harvesting installation and maintenance for sustainable self-reliance and to improve power generation for economic development of Nigeria.

d. Environmental Beautification Training Scheme (EBTC)

The scheme is strategized to generate employment through the acquisition of skills in the building industry in both hard and soft landscaping and to contribute to enhancement of the aesthetic value and beautification of cities, towns and homes.

3.4. NDE Partnership Organizations

The National Directorate of Employment partners with International Organizations National Agencies, States, Local Governments, National Assembly Members, Non-governmental Organizations, Individuals and so on. The collaborative activity has really helped the Directorate with spread of its programs and schemes.

The areas of collaboration with the aforementioned organizations and agencies are listed as follows:

1. NDE/UNDP/ILO Collaboration

Sequel to the establishment of the National Directorate of Employment, the agency has received technical assistance and support from the United Nations Development Programme (UNDP) as well as International Labour Organizations (ILO) in the areas of development as follows:

i. Promotion of Rural-Non-Form Employment Activities NIR/87/020 under which rural dwellers engage in income generating activities in food processing.

ii. Strategies and Opportunities for Self-Employment Promotion NIR/87/023 This scheme enhances the capacity of prospective and actual NDE loan beneficiaries to perform better.

iii. Strengthening the National Open Apprenticeship Scheme NIR/87/024. This focuses on effective execution of NDE'S Skills Acquisition Scheme.

iv. Establishment of Skills Up-Grading at Trade Testing Centers NIR/87/020. This is aimed at training and retraining individual in vocational skills and business for self or paid employment.

v. Labour-Based Light Equipment Support Rural Infrastructure/Works Program NIR/90/014. This focuses at introducing the concept of labour-based methods by developing private sector capacity and government Institutions, especially the academic, to enhance sustainability.

vi. Urban Informal Sector Supported Program NIR/B2. This is aimed at addressing

urban unemployment through building the NGC to undertake or strengthen income generating activities.

vii. The EDP Component of SME Program NIR/B/. The main focus of this scheme is to provide managerial support to individuals to establish private sustainable businesses.

viii. Rural Off-Farm Components of Agriculture and Rural Development NIR/7. The programme aims at empowering rural dwellers to take advantage of local resources and capabilities for self-actualization.

ix. Job for Africa-Poverty Reduction Employment Strategy for Africa Project. The scheme is a joint attempt by ILO and UNDP to address the growing and daunting problems of Unemployment and poverty.

2. NDE/GTZ Collaboration

The German Government through its aid agency known as GTZ in the 1990s provided technical assistance to the NDE. Which was aimed at strengthening the National Open Apprentiship Scheme (NOAS). In carrying out this project, the GTZ provided equipment support to the Nigeria Railway Training School and Niger Dock to strengthen their capacity to absorb more trainees from the NDE. The support further included the provision of Training of Trainers(TOT) to NDE staff and Master Craftsmen/Women in all the states of the federation in pedagogical principles, work dynamic and entrepreneurship development.

3. NACRDB/NDE Collaboration

The NDE entered into collaboration with the Nigeria Agricultural Cooperative and Rural Development Bank (NACRDB) now known as Bank of Agriculture in order to link the beneficiaries of the NDE programmes to credit facilities for enterprise creation.

4. NDE-NEXIM Collaboration

The NDE entered into collaboration with the Nigerian ExportImport Bank with the aim of training unemployed graduates on export management and entrepreneur skills development. The objective of this collaboration is that it will equip unemployed graduates with the requisite export and entrepreneurial skills for delving into non-oil export business for job and wealth creation.

5. NDE/ NYSC Collaboration

The NDE introduced the Entrepreneurship Development Programme (EDP) to the NYSC Orientation Camp since 1987. The aim of the programme is to give corps members entrepreneurship lectures at the Orientation Camp so as to prepare them for self-employment.

6. NDE/Nigeria Building and Road Research Institute

The Nigeria Building and Road Research Institute (NBRRI) has been NDE's partner in the area of exploiting the employment potentials in the production of Stabilized Soil Bricks (SSB) and Fibre-Cement Roofing Tiles. The aim is to train the unemployed persons how to make blocks and roofing tiles with the use of simple tools and locally available materials.

7. NDE/IITA: Capacity Building for NDE Staff

The NDE entered into collaboration with the International Institute for Tropical Agriculture Ibadan, in the acquisition of Agricultural Skills and empowerment of young farmers. The NDE Agricultural Officers usually benefit from the IITA'S Capacity Building Programme and the dissemination of research findings to young farmers. This has really helped the participants of NDE's various Agricultural Programme such as Rural Agricultural Development Training Scheme, Integrated Farming and Training Scheme,

Crop Processing and many more.

8. NDE/Local Government Councils

The School-On-Wheels Scheme of the Vocational Skills Development Programme was designed for unemployed youth in the rural areas. In carrying out this scheme, the Directorate takes fully equipped Mobile Training Work-Shops (MTWs) to rural areas. The MTW contains three modules listed as follows:

MODULE 1

This module provides the following skills:

i. Carpentry/ Joinery
ii. Masonry / bricklaying
iii. Plumbing /pipe fitting
iv. Painting / Glazing
v. Agro farming

MODULE 2

The module focuses on the following skills:

i. Auto mechanic
ii. Welding /blacksmithing
iii. Dress-making
iv. Hair dressing / barbing
v. Watch repairs
vi. TV/Radio repairs
vii. Panel beating / fabrication
viii. Bicycle /Hand pump repairs
ix. Footwear repairs
x. Electronic and Electrical

The nature of collaboration with the Local Government Councils is where the Local Government Council provides consumables and allowances for the trainers, while the Directorate makes available the equipment and Training facilities and the instructors. The NDE further assist the Local Government Areas in achieving the following programs/schemes.

i. Environmental and sanitation works
ii. Community development scheme (road habitation and maintenance, construction of drainage, market stall, etc.
iii. Labour Based Technology Programs.

In order to cement the relationship between the NDE and the Local Government Areas Nationwide, the Directorate, with the support of the Chairman of each Council, has NDE Local Government Liaison Officers in all the Local Government Areas nominated by the Council Chairman. This idea has helped the Directorate in ensuring program delivery to the local governments.

3.5 NDE Strategies for Employment Generation

The NDE, in an Attempt to justifying its mandate, came up with four major programmes: Vocational Skills Development (VSD), Small Scale Enterprises (SSE), Rural Employment Promotion (REP) as well as Special Public Works (SPW). The aims of these job creation programmes are achieved through the delivery of the following training strategies: Vocational Skills Acquisition, Entrepreneurship/Business Training, Rural Employment Promotion, Labour Based Works, Women Employment, Employment Counseling and

Linkages and Resettlement of trained beneficiaries to set up their own small businesses.

i. Vocational Skills Development Programme

The Vocational Skills Development Programme provides vocational skills to many unemployed school leavers as well as drop-outs in over eighty (80) trades across the Federation. The school leavers/drop-outs are attached to the master crafts men and women for a certain period long enough for the apprentices to learn and acquire vocational skills. However, in the local or rural areas where there is shortage or nonexistent of master crafts men and women, well equipped mobile workshops are deployed there to train the unemployed youth in the area for a period of three months.

ii. Small Scale Enterprises Programme

This programme is suitable for unemployed graduates of tertiary institutions and retired as well as private sector workers who still want to engage in productive activities. These groups of people are exposed to Entrepreneurship Development Programme and Start Your-Own Business Training. After the completion of the training, some of the successful participants are provided with soft loans to set up micro enterprises while many others are linked up with financial institutions for loan assistance.

iii. Rural Employment Promotion Programmes

These programmes are developed by the Directorate to re-awaken the interest of the unemployed youths in Agriculture, which has been neglected. This is aimed at stimulating the youths to exploit the avenues for employment and wealth creation in the agricultural field in order to probably check and control the rural urban drift of the youths.

iv. Special Public Works Programme

The NDE established this programme to provide transient or temporary employment for the unemployed youths until the time they could secure wage employment or become self-employed. This is done through the use of labour based equipment method of construction and maintenance of rural infrastructure.

v. Women Employment Training

The Women Employment Training was fashioned out to promote women participation in the NDE programmes. The focus areas of interest have been food processing, preservation and packaging as well as beads making, tye and dye.

vi. Job Counseling Service

The Job Counseling was set up to counsel job seekers among the youths to have attitudinal change in white collar jobs and enhance NDE'S programmes which guarantee self-employment. The Unit is the gateway to the Directorate to counsel job seekers to facilitate their entry into self-employment.

3.5.1 Skill Acquisition Programme

Skill is defined as the ability to do something while acquisition is equally defined as the act of getting something especially knowledge, a skill. The NDE recognized the potentials in the old system of apprenticeship attached to the master craftsmen and women for specific period to learn a particular trade and acquire skills in such trade.

3.5.2 Vocational Skills Acquisition Training

The Vocational Skills Acquisition Training concept was developed for the youth to learn and acquire skills in different trades. This is done through the National Open Apprenticeship Scheme (NOAS) where the youth are attached to master trainers (master craftsmen and women) to learn specific trades for a specified period. The vocation skills

development therefore is designed to achieve the following objectives:

i. To provide technical and vocational training for school leavers, school dropouts and those with vertical literacy education.

ii. To equip the youth with skills that will enable them become self-employed or gain wage employment.

iii. To provide alternative employment opportunities for youth and to enable them form cooperatives and start their own businesses.

The above objectives are carried under the following schemes:

a. National Open Apprenticeship Scheme which operates on two sub-schemes;

I. Basic National Open Apprenticeship Scheme (B-NOAS).

II. Advanced National Open Apprenticeship Scheme (A-NOAS).

Basic National Open Apprenticeship Scheme (B_NOAS)

Basic National Open Apprenticeship Scheme (B-NOAS) connotes where unemployed youth are recruited and posted to master craft men and women in informal sector and the NDE Skills Acquisition Centers for skill impartation. The trainers provide their training facilities for a certain period long enough to allow the trainees/apprentices learn a particular skill that will eventually enable them operate their businesses/workshops and subsequently train others to become employed.

Advanced National Open Apprenticeship Scheme (A-NOAS)

The objective of A-NOAS is to sharpen the skills of the B-NOAS graduate trainees in modern skills at a higher level of proficiency.

3.5.3 Business Training

Business Training is another programme the Directorate (NDE) developed in order to stimulate business initiative in graduates of tertiary Institutions, artisans and retired, Public/Private workers to afford them various windows of business opportunities and consequently combine the factors of production to generate self-employment and wealth creation for themselves and also the Nation.

The Business Training is found in these areas:

a. Entrepreneurship Development Programme (EDP): This Scheme is usually organized for National Youth Corps Members at the orientation camp in order to sensitize them and avail them on the available opportunities aside from paid employment and how they can access loan from financial institution and setup their businesses during or after their service years.

b. Start Your Own Business (SYOB): This Scheme is designed to equip graduates of tertiary institutions who developed interest in going into the self-employment after their NYSC with the techniques of business start-ups.

c. Basic Business Training (BBT): This Scheme is designed to expose the School Leavers' artisans to the basic requirement of business organization and operation. It is developed as starting point of entrepreneurial skills for the school leavers.

d. Training of Women Groups in Income Generating Ventures: This training involves women and vulnerable persons in technical and business skills to let them establish specific skills-based enterprises within short time and prepare to manage their enterprises successfully. The Directorate runs training in various trades such as interior decoration, event management, creative dress making, batik and dye, confectionery, hat making, soap making, bead stringing and many others.

e. Training For Rural Employment And Development: Training for Rural Employment Development is to equip the beneficiaries with appropriate skills

through training in agricultural production activities with the following objectives:

i. To equip trainees with requisite skills in modern farming.
ii. To expose trainees to various opportunities that abound in investing in lucrative agricultural enterprise as a sustainable job option to seeking non-existent white collar jobs.
iii. To provide information on input acquisition and facilitate access to creation.
iv. To mobilize trainees into farming co-operative societies or groups to derive benefit from such group activities.
v. To sensitize Trainees on the benefits of being innovative and through mentorship mould them into agric-preneurs (self-employment in agriculture and employers of labor).

The following schemes are domiciled in the Rural Employment Promotion Program:

i. Rural Agriculture Development Training Scheme (RADTS);
ii. Rural Handicraft Training Scheme (RHTS)
iii. Integrated Farming Training Scheme (IFTS)

I. Rural Agricultural Development Training Scheme (RADTS):

The RADTS involves an integrated farming demonstration approach with class work activities to build capacity for community empowerment and rural development. Therefore, this programme is conducted into Agricultural Skills Training Centres (ASTC) established by the National Directorate of Employment with demonstration farms attached to it.

The training curriculum is designed to capture four major areas of agricultural production namely:

i. Arable Crop Production
ii. Livestock Production
iii. Food Processing / Preservation and
iv. Agro-Service including the use of Agro-Chemicals and Farm Mechanization

In addition to the above, the participants are given lectures on business training and business plain preparation, so that by the end of the training each participant is expected to choose an area of interest/business ventures and present a bankable agric-business proposal for possible assistance. The school leavers are the main targets of this group so that they can make a living from agriculture and agro-allied businesses. They are trained for a period of four months spaced in two phases as follows:

i. Internal and hand-on practical demonstration
ii. Field attachment of the trainees of well-established agro-allied and agro-based out fit to gain practical experience.

II. Rural Handicraft Training Scheme(RHTS):

This training happens during off-season farming in the rural areas and the training centers on handicraft (basket weaving, net weaving, tye and dye, beads making etc.

III. Integrated Farming Training Scheme (IFTS):

The idea behind this Scheme is to gather pool of graduates of tertiary institutions at a farm center established by the Directorate for all year round farming. The participants are given the opportunity to undergo training on both livestock and crop production enterprises.

The establishment of this Scheme requires the followings in any area: 15

i. Twenty (20) Hectares of farmland for use by the participants for crop production.
ii. Construction of poultry pens, fish ponds/sheep/goat/cattle fattening pens which

are allocated to participants and

iii. A loan package (inputs and cash).

3.5.4. Training in Public and Labour Based Works

The Training in Public and Labour Based Works are domiciled in the Special Public Works Department. The Schemes listed below are the Schemes adopted by the Department which have employment potentials.

i. Environmental Beautification Training Scheme (EBTC)
ii. Renewable Energy Training Scheme (RETS)
iii. Community Development Scheme (CDS)/Labour Based Technology (LBT)
iv. Graduates Attachment Programmes (GAP)
v. Graduates Coaching Scheme (GCS)
vi. Neighborhood Water Scheme (NWS)

In all the Schemes mentioned above, it is the Environmental Beautification Training Scheme and Renewable Energy Training Scheme (RETS) that have skills Acquisition Components.

Environmental Beautification Training Scheme (EBTS): The aim of this Scheme is to generate employment through skills acquisition in technical skills that have to do with construction and horticulture by school leavers. The objective of the scheme is to enhance the aesthetic value and beautification of our cities, towns and homes. It further involves construction or modification of parks and gardens, tree planting along major roads/street, beautification of roundabouts, making and laying of herbs and so on.

The Scheme further provides opportunities for skills acquisition needed in the building industry in hard and soft landscaping by way of the production of inter locking pavement blocks and installation of Plaster of Paris (POP) at the completion stage of building construction.

Flowing from the above, trainees are posted by the Directorate to master craftsmen in their areas to acquire skills for a period long enough, and at the completion of the training they are resettled in cash/equipment to commence their own businesses.

3.5.5. Loan Schemes

The loan scheme of the Directorate is to assist the beneficiaries of the programme to kick start their own businesses. The majority of the NDE's programmes and schemes have loan attachment components. It starts from Resettlement Loan Scheme (RLS), Enterprises Creation Scheme (ECS), Start-Your-Own-Business Scheme (SYOB), Micro Enterprise Empowerment Scheme (MEES), Environmental Beautification Training Scheme (EBTS), Commercial Farmers Training Project ((CFTP) and many others.

In the NDE, there is loan Coordination Unit, which main function is to recover, at maturity, all the loans granted to the beneficiaries of NDE's Loan Scheme. The Unit is involved in the disbursement of loans and monitoring of the beneficiaries' projects and to ensure repayment so that the loan can be recycled.

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Shing Bor (The Big Thing or Protector) Among Dong-Mumuye of Taraba State, Nigeria: An Antidote Challenge to Current Security Threats

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Abstract
This paper attempts to examine "*Shing Bor* (The Big Thing or Protector) among Dong- Mumuye of Taraba State, Nigeria: An Antidote to Current Security Threats". The paper serves as a gadfly and significant springboard on the need to safeguard traditional protector from going into extinction and to also challenge and compliment the current security measures to rise to the task of adequate protection of lives and property of citizens. The paper identifies the current on-going rise of insecurity and threats by armed bandits, herdsmen militia, Boko Haram insurgents, armed robbers, cattle rustlers and kidnappers , which have led to the destructions of lives and property of citizens, and have become nagging and worrisome scenarios today. The paper suggests that modern security operatives should be invigorated and complimented with indigenous protector so as to aid in curtailing the current rise in security challenges bedeviling the Nigerian society. It also recommends the need for people from other tribes to develop their own indigenous security outfits for the protection of lives and property of their members devoid of sentiments, corruption, injustices and abuse of human rights. The study adopted phenomenological, descriptive and historical approaches to examine the issues involved. Sources of data collection were obtained primarily from physical observation in the field and first-hand information from vast historians and custodians of *Shing Bor* among the Dong- Mumuye. Also, other sources of data collection were from secondary sources, which include selected books, journals and a research essay to enhance the quality of the paper.
Key Words:*Shing Bor* (The Big Thing or Protector), Dong-Mumuye, Security and Threat

Introduction

The Mumuye, according to oral history, originated from Egypt. It is believed that on leaving Egypt, some went further southward into the Benue valley in search of fertile land for agriculture. This search brought them to first settle at Kangin Bali Local Government Area, Taraba State, Nigeria (Dong and Rudanyuba, 2004:1). However, on leaving Kang, which means 'all' in Mumuye language, the Mumuye migrated upward north and settled at Yorro Hill, which is today given much paramount cognizance among different sub-Mumuye stocks as their ancestral home of origin and unification.

From Kang, some Mumuye sub groups went to Mika, Pupule, Kwaji, Mabang, Manang, Danzang and Zing. Within Zing confines, while some went to Dossa, Zang, Kakulu, Kpana, Zandi,Yonko ,Bitako, others went to what is today Adamawa State to places like Toungo, Jada, Ganye, Fufore,Yola North. Furthermore, some went to Yakoko, Monkin, Ding- Ding- Ding, Lamma and Dong (Dong and Rudanyuba, 2004:1). Those who went to Lamma include Kugong, Sagbe, Rang, Sensi, Bansi, Dandi and a host of others. Dong-

Mumuye is one of the Mumuye sub clans found in Lamma District of Zing Local Government Area, Taraba State. The group occupied both plain and the mountain top known as *kopi jaa* and they speak *nuu-Dong/nyaa* Dong (Dong language). The people are mostly farmers, and they live a very simple and hospitable way of life with their neighbours. They practice African Traditional Religion (ATR), Christianity and Islamic Religions. They are ruled by their chiefs (*nee kpe kpere* and *Kpanti* respectively). They practice subsistent farming, hunting festival (bele/bali), initiation into adulthood, new yam festival and celebration of friends (*shing mel/bambu/viwosang*) amongst other celebrations.

In every society that exists, there exist approved customary ways of doing things as enshrined in its moral codes by constituted authorities. Life does not exist outside of the community because, it is in the community that it is defined and protected and that is why it was buttressed in these words "I am because we are, and since we are therefore I am" Mbiti, John Samuel,1969). Since the human person is first and foremost an existing and self-conscious independent entity that participates in the activity and reality of his or community, he or she is also considered a natural being because of participating in the whole activity that is limited to the realm of nature (Okorjie and Adelakun, 2004:22). *Shing Bor*(is indispensable religious symbols that ensure the security of lives and property of Dong-Mumuye, which possessed both physical and spiritual characteristics. Hence, Mumuye world view is comprised of their institutionalized concepts of the ultimate reality, and the meanings derived from those instituted norms and practices formed the basis of existence that tied Mumuye and their inter relations with their culture as expressed in their communal way of living.

The community is important to man because it gives man full identity as man ((Okorji and Adelakun, 2004:23). It is in this regards that*Shing Bor*is constituted to grantee the safety of lives and property of Dong, who are within its confines only. It is sad to note that, security has become a nagging problem and challenge to every society, both primitive and civilized. It is in this regards that various means are being devised to ensure lives and property of citizenry are well protected against kidnappers, armed bandits, herdsmen militias, Boko Haram insurgents, cattle rustlers, etc. high moral observance is expected by community to ensure those rules governing the existence and practice of *Shin Bor*as handed by ancestors become efficacious.*Shing Bor* punishes those found wanting with criminal tendencies. It is an ancestral protector received from the ancestors to secure their health, farms, animals and well-being. It is worthy to say that ,its usage has continued to be given much relevance as it is being cherished and protected to ensure lives and property of Dong- Mumuye are protected. *Shing Bor* has Dong-Mumuye in view because of the good networking relationship of security surveillance, which links the physical and the spiritual entities with man in the middle for the protection of lives and property of Dong- Mumuye.

Shing Bor and its satellites are ubiquitous and watching all that is coming into Dong from far and near. There is the inter flow of forces as an ancestral inheritance, whose existence and function depends on how well the rituals are observed for the protection of Dong inhabitants. Succeeding custodians continue to preserve the customary laws guiding the existence and operation of *Shing Bor* for the protection of lives of property of its citizenry. Despite the coming of westernization and its dreadful impacts on every aspect of life and society, it has failed to temper with *Shing Bor*, which is highly preserved by conservatives of Dong today.

The efficacy of *Shing Bor* lies in required religious rituals by custodians to be performed for the protection of lives and property of Dong-Mumuye. If such rites are not rightly followed and performed, *Shing Bor* will not be effective in protecting lives and property of Dong. It is regrettable today to note the current security challenges rocking Nigeria and the world at large, call for speedy and urgent remedies. Indigenous herbal interactions with metaphysical links formed remedies in salvaging the security threat been encountered today. Similarly, *Shing Bor* among Dong-Mumuye serves as an alternative form of security to be reckoned with in protecting lives and property since the time of old and still active today. The combination of herbals plants, rocks, spiritual agents and other required materials possess both physical and spiritual characteristics and powers, which when rightly followed, will yield the desired results.

Interestingly, Shing *Bor* possessed working components of interactions of security by unveiling who so ever that has evil intention about Dong and surely showing such a person out of Dong. There is no room for criminals or evil people, who have the intention of disrupting the moral code in Dong to succeed with their deeds. Such criminal elements are usually trapped by *Shing Borr* powers from leaving Dong until they drop stolen items or refrain from carrying out such evil plans. The spirits work worked in connectivity with the material agents as constituted with 'The Big Thing'.

In view of the foregoing, all references in this work pertain to the protection of Dong community as enshrined in the customary inheritance of the sub clan, whose worldview is interwoven with inter- play of forces in the two worlds. Hence, in such a worldview, it logically follows that any human activity, whether political, socio -economic, secular and non-secular, is usually given a religious interpretation (Gbenda, 2006:14). Harmony exists between the physical agents and spiritual agents in the two worlds as *Shing Bor* is established to protect theDong-Mumuye.

Origin of *Shing Bor* (The Big Thing or Protector)

The earth is believed to be home of the ancestors, they are buried there, and the earth receives from the seal of sacredness and transcendence (Martins, et al, 2018:136). The origin of *Shing Bor* is from the ancestors, due to their creative manipulations of forces of nature as manifest in the two worlds. 'The Big Thing or Protector' among the Dong-Mumuye is created to serve the purpose of providing security against the invasion of people with criminal tendencies (Napu, 2019). Nature is sacred and an African is a kin to it, whose life is dependent upon (Martins et al, 2018:136&137).

African worldview is expressed ontologically, where God is recognized as the origin and sustainer of all things. He is outside and beyond his creation (Mbiti, 1969: 29). Ancestors formed *Shing Bor* which possesses material and spiritual hallmarks for forestalling moral order in Dong community. As part of Mumuye customary living heritage, it clearly x-rays the two aspects of interwoven relationship and the power that lies within them as found to operate in relations to man's participation in the affairs of secular and profane entities. Bisikwaiti reiterated similarly thus:

The 'Big Thing or Security' belongs to the men of old, whose essence and existence in modern times is working due to adherence to basic laid down rules of operation, which bears the fruits of ensuring protection of lives and property (2013).

According to Bitenja:

Life and association between Mumuye and their neighbours was cordial. As time went, mischief started to happen to Dong sons in their land so; their ancestors devised means of

curtailing such rise in criminal tendencies by fostering and instituting *Shing Bor* to be their guard (2019).

In the words of Avonapu:

Shing Bor has being an ancestral property, which originated from Dong ancestors, who are living custodians that handed the security herbs and other materials to succeeding generations to ensure proper efficacy in protecting lives and property of its people. It is worth noting that, *Shing Bor* did not invent itself, but it has its source or origin from the ancestors and custodians for its purpose of being founded (2020).

Etymology of *Shing Bor* (The Big Thing or Protector)

In Mumuye-Dong sub dialect, *Shing* denotes a 'thing', while *Bor* connotes 'big'. The term came to be interpreted to mean "The Big Thing". Acustodian, whom we interviewed in the field, defines *Shing Bor* as "The Superior Power" which literarily means, that which is "awesome, that which works with other items of nature to protect Dong- Mumuye" (Degaa, 2019). *Shing Bor* literarily means the indigenous protector or security of Dong inhabitants and its operations is so "big" that it only covers their confines alone as formulated (Kwamburu, 2019).

Dauda defines *Shing Bor* as:

The protector(s) of Dong, whose primary duty is to defend or look after the whole of Dong, whose present locations is at *Tar waa* [The rock of fire] located in Dong 'A' the ancestral home of theDong- Mumuye (2013: 24).

Shing Bor is an indigenous protector made with efficacious items and rituals connection with spiritual agents by sacred custodians to ensure the protection of Dong inhabitants against wicked people (Vahme, 2019). *Shing Bor* is an indigenous security mechanism prepared and empowered with herbs, spirits, rocks and other spiritual agents or items who inter relate in power sharing in protecting Mumuye-Dong within their confines only (Mazagali, 2013).

Shing Bor (The Big Thing or Protector) and Cosmo-Metaphysical Interactions

Man is part of the existence of nature. He is in charge of making judicious or reckless use of nature. Hence, the power of nature is multi-faceted, and it depends on how one taps and uses it for the desired purpose. It is worth affirming that "nature gives man the "task of making himself, and forming himself so as to fully realize his being through culture" (Mondin, 1991:146). *Shing Bor* works with other forces of nature as tapped by man (Nyadali, R. 2020).

The Mumuye, like many Africans, tend to preserve nature for their betterment because, nature is a giver of food and health (Martins et al, 2018:137). The earth has profound resonance to symbolic and religious order, and that is why 'The Big Thing' cannot interact and yield positive result without man being at its helm of control. Such tremendous power, which man has over his environment, clearly showcases the cosmic universe is inseparable with the metaphysical world, which man is a sharer in both. It is worth asserting that, the secular and sacred spheres of life are cohesively and intrinsically interrelated to form one reality and live in a dynamic community context (Afagbegee, 1985:279). Physical and spiritual interactions are the components of nature and man in ensuring a better living amongst his kins.

To Africans, the universe is a composite of divine, spirit, human, animate and inanimate elements, hierarchically perceived, but directly related, and always interacting with each

other. Some of these elements are visible, while others invisible because they correspond to the visible and invisible spheres of the universe. Thus, the visible world is composed of creation, including humanity, plants, animals and inanimate beings, and the visible world being the sphere of God and the spirits (Magesa, 1997:44).

It will be devoid of meaning to say that man and nature have no any dependable relationship. Thus, as an African conceives the existence of the two worlds, it is a well affirmed with certainty that both relationship are tied and remain inseparable because of the hoodwink flow of forces and man' interdependent with them. Man and nature are the occupants of existence of what God has created. The manipulations of the supernatural forces could vividly be seen in use in the formulation of *Shing Borr* to protect lives and property of the people. The relationship that exists between men and *Shin Bor* is tied and made manifest in their respective roles of protecting lives and property of Dong inhabitants.

Shing Bor is usually placed on herbs loaded in a crack within rocks with *lak* (a thorny type of shrubs). They have ahead/leader known as *Zoong Shaa*. The two arms of *Zoong Shaa* are tied with herbs [*jeemang/tongkorong/poori*] and also the arms of *Zoong Shaa* are outside and can be seen from far distance and it has all Dong in view (Dauda,2013: 23).

Shing Bor is an indigenous satellite security outfit with good security networking, which is used to protect and punish criminals. It has existed prior to present Dong-Mumuye and its existence and efficacy depends on the outlined rites as followed adequately by custodians. Communitarian way of life, its purpose meant to draw and binds the members together and is the foremost something of the supernatural order.

Dauda pin points interestingly thus:

The herbs that are used in *Zoong Shaa* and *Shing Bor* are the same. The only difference in them is that Zoong Shaa gets a good amount of it, they identify wickedness in Dong. *Shing Bor* normally inform Dong to close all routes or entrances to Dong (all the gates of Dong will tightly be controlled) with the [efficacious] herbs. If anybody steals nothing happens to him until the day the person is leaving Dong. If he fails to return those stolen items like [*bee/jaa, zee/zii, yuu/looti, zipra/zagn, sal/jalagana, dam/lakn/langtang,saa/sis*] (goat, guinea corn, yam, maize, sacred carved images, burial shroud local wine)] such a person will vomit and dies (Dauda, 2013: 24).

The laws governing the interactions of *Shing Bor* are normally empowered by rituals during *Vaadosung* and *Dongvorr* religious festivals. *Vaadosung* is a cult represented by two or more curved *waa/kpen* (calabash) .It is a principal mentor of the society, and it is used for the initiation of boys into adulthood. Hence, one of the end results of seeing this cult by women is punishment by death (Martins, 2012:93). *Dongvorr* is an agricultural cult where by male parents and senior brothers do initiate their male children and junior brothers there.Keeping of secrecy of all that transpired inside the sacred hut [*kuna/javaa*]) is expected to be kept by the child if not, he would not be initiated (Dauda, 2013:37).

The security network of *Shing Bor* interconnects with visible and invisible worlds to ensure the inter flow of force for man's environmental security. The rite of initiation of youths into adulthood and rhythms of customary life bear the characteristics of a customarily Mumuye culture and traditions. Hence, all rules placed to ensure the effectiveness of *Shing Bor* are expected to be obeyed and kept if not, it would not work for the intended desired result. The interactions of *Shing Bor* involved the interconnection between the spiritual and profane, which relates to man and his

relationship with the forces that grantee the sustenance of his place in the universe (Bakoshi, 2019). It is worth to acknowledge that, the earth has a profound resonance to symbolic and religious order, whereby nature is dependent on man, and man also is dependent on nature (Agyo, et al, 2019:137).

Shing Bor (The Big Thing or Protector) and Mumuye Worldviews

Shing Bor and Mumuye world view have a total networking relationship in the universe, and man shares dependently in the two worlds. Such worldview provides a link between the living and the dead (Gaiya, 1994: 7). It is believed that, the African community provides the individuals with norms, virtues, beliefs that are applied and internalized by the individuals as guide for conduct (Ikuenobe, 2006:77). It is good that the interests of the individual are placed in the context of the community (Osuji, 2016:7). To Dong community, *Shing Bor* is an inherited precious gift, an underlying principal property of the ancestors that is empowered with herbs, stones and rituals which connect the spiritual and physical worlds in order to ensure the safety of the people intended for. Hence, it punishes criminals in order to safeguard accurately the members of the community in pivot of their code of morals with one another (Mutiso and Rohio, 1975: 36).

Shing Bor is part and parcel of the activity of Dong ancestors that its living presence is giving much adoration and preservation by custodians for the wholesomeness of the entire community. Man' interactions with nature guarantee efficient wellbeing as he utilizes nature to protect life and property in the community (Asante, 1985: 290). What happens to the world happens to the self, thus, in order that is not self-centered has a link to kinsmen, creatures, spirits and nature. As a cultural being, man guides his existence by some formulated worldviews or thought systems that aid him in understanding, mastering and controlling nature. This status makes him different from other species of animals (Okorjie and Adelakum, 2004:21).

Community life is highly anchored on the existence of blending social, political, economic and religious spheres (Afagbegbee, 1985:279). Therefore, community awareness is very strong in the African and within the community as it is being exercised mutually by the members for the realization of meaningful life with a purpose (Afagbegbee, 1985:279). The value of such object can only be understood only in terms of such context [where and why it was made] which manifests the treasure of the people (Iyortyom, 46).

Man is at the centre between the metaphysical and physical worlds. He taps the forces as obtained from nature for his uses, and which guarantee continual flow and harmony of the force that encapsulates his habitation. The restorative force of *Shing Bor* is to work in connection with other tapped forces of nature as enshrined and backed up by custodians, who also are answerable to the instructions of some spiritual agents of 'The Protector' of Dong'. The tradition of Dong is ancient, and it is a living duty of custodians to transmit that, which they inherited from one generation to another for its continuity. However, it is in such a way that any living Mumuye could reckon with these values and aspirations that defined the aspirations of the entire community (Nyabun, 2014: 17). It is interesting also to know that, the value of *Shing Bor* can only be determined by its custodians, who know its cultural context.

Therefore, the preservation and continuity of *Shing Bor* is to ensure strict adherence by custodians and members of such community for its impacts within the confines of Dong. All rituals and symbols that are tied to 'The Big Thing' are renewed during seasonal and

religious events or on yearly basis in order to ensure *Shing Bor* safeguard their environment. It is totally wrong to think that*Shing bor* would tolerate any crime committed by violators of moral law in Dong as customarily laid down. The 'Big Thing', its essence and existence is to aid in identifying wickedness and punishing criminals in Dong.

Shing Bor clearly brings to mind the interactions between the worlds of man and that of the spirits in unraveling evil doers with the hope to preventing them from further terrorization of Dong. For instance, whosoever that has evil intention to leach on Dong or is about going out of Dong with stolen items, person is prevented by 'The protector', whose task is to keep watch through physical and metaphysical interactions in the two worlds by way of communicating with other spiritual agents to monitor the criminals.

Significance of *Shing Bor* (The Big Thing or Protector) Among the Dong-Mumuye

Shing Bor is a mechanism of Dong- Mumuye ancestors, which has been in existence since the time of old. It has some significance as examined below:

I. *Shing Bor* identifies wickedness as a vice adopted by some people to terrorize Dong. Any person who possesses such a vicious quality is easily exposed when he/she is on exit from Dong. Whatever bad thing or stolen item the person most have stolen such a person vomit and drop those things before the road opens for him or her to go out of Dong.

II. *Shing Bor* serves as an informant at the four gates of Dong. It informs the watchful spirits of those who are about to come or have stolen some items from Dong that the gates should be monitored and closed before they exit.

III. *Shing Bor* is an empowered protector that its efficacy is always renewed through fixed seasonal rituals by priests. Thus, the symbol works hand in hand with art work (Shishima, 2014:7), which expresses the feelings of the people and serves as yardsticks for impeding the excesses of men not to steal or carry out any evil deeds because they would not be free, but punished severely by physical and spiritual agents in connection with the role of 'The Big Thing'.

Dauda reiterated a similar incident thus:

In 1960, Madakweni stole a bundle of zee/zii (corn) from the farm of Waavo Tonya, he was forced to take it back to Tonya' daughter where he was imprisoned in Zing. On coming back, he was unable to stay in Dong, but relocated to Zaagaa in Adamawa State (Dauda, 2013: 24).

IV *Shing Bor* serves as the living heritage of Dong ancestors, whose valuable presence and efficaciousness would be seen in the interplay of forces in the material and immaterial world, thereby ensuring the resuscitation of moral order in Dong community by punishing bad people who sneaked into Dong to leach terror.

V *Shing Bor* is a warning trafficator to all intending criminals and wicked people to desist from exhibiting such criminal and wicked tendencies. Those with wicked and criminal tendencies will definitely not go unpunished on their way out of Dong, because *Shing Bor* is there keeping vigil for such kind of persons.

VI *Shing Bor* has aided in the promotion of Dong cultural and security technique using empowered herbs, rituals and other required items to effects result. Hence, medicine men became very important in restoring all those possessed by evil spirits due stealing products or attempting to leach terror on Dong.

VII 'The Big' Thing serves as a link of efficacy between the living, dead and traditions, which must be kept active and memorial based on the results of interactions between the secular and profane.

VIII *Shing Bor* serves as a religious material culture of the Mumuye whose effects on culprits, is greatly helpful in ensuring and restoring social control and solidarity for all Mumuye [Dong within its confines] (Dong et al,2001: 85).

Shing Bor (The Big Thing or Protector): An Antidote to Currents Security Threats in Nigeria

Nigeria as a nation is facing serious security challenges every now and then, and from divergent nook and cranny. *Shing Bor* is a native Gadfly challenging the current security threats that pertain to lives and property of the citizenry. However, some of these challenges are thus examined:

I. *Shing Bor* is an antidote to current security threats in Nigeria suchas herdsmen attacks, armed bandits, cattle rustlers, Boko Haram militias, kidnappers which are on the increase and terrorizing the people. *Shing Bor* is seemingly more effective than government, vigilantee and hunters associations as well as other non-governmental security agents to rise to the task of nipping the current security challenges bedeviling the society at the bud. Its role can effectively compliment the efforts by indigenous security system.

II. *Shing Bor* is a seemingly more effective than our modern security agencies, which need to re-double their effects in order to restore the dignity and sanity of human lives and property just like *Shing Bor* works round the clock in its surveillance to ensure the security of lives and property of Dong- Mumuye. Hence, our current security operative agents are being challenged to rise from their slumber in order to enhance their vigour in ensuring the protection of lives and property of the citizenry by adopting a round the clock networking surveillance.

III. *Shing Bor* is a very committed security outfit among the Mumuye community in Dong. Its effectiveness in checking acts of criminality cannot be questioned. Other non Mumuye groups are encouraged to also develop similar ethno- security outfits for their defense, since the regular government security agencies are proving very in effective in confronting security issues across the country.

IV. The current security operatives in our country which are marred with irregularities, corruption, injustice, favouritism, nepotism and abuse of the dignity of human rights and other serious lapses need to learn from *Shing Bor* in order to be more effective in performing their statutory security functions.

V. *Shing Bor* is part of nature and works with nature in its functions or operations. This is the source of its effectiveness, which needs to be emulated by our conventional security agencies in the country.

VI. *Shing Bor* come to serve as Gadfly against criminality and is capable of dispossessing criminal elements of illegal arms, as well as checking their criminal or terrorist activities against innocent citizens. It does collude with criminal elements or groups in the way and manner our conventional security operatives do. This is the source of its success story in checking criminality.

VII. *Shing Bor* challenges all and sundry to look unto it as a role model of ensuring

security of lives and property of members of the Dong community. The conventional security outfits in the country are therefore challenged to emulate the exemplary model displayed by the *ShingBor* in order to give confidence to the general public about their operations or activities as security agencies.

Recommendations

I. *Shing Bor* rituals should be made available to other groups or those who are interested in ethno security outfit to aid in combating criminality and vicious wicked tendencies in society.

II. The services of 'The Big Thing' should be extended outside Dong 'A' so as to assist in protecting lives and property of societies being invaded by armed bandits, cattle rustlers, kidnappers, Boko Haram insurgents and a host of others.

III. Inter-cultural interactions should be promoted for mutual benefits by ethnic groups in terms of security threats or criminality among ethnic nationalities.

IV. *Shing Bor* should be respected, preserved and adoptedby non-Mumuye traditionalists (Christians and Muslims). This will avail other communities with effective security outfits like Dong-Mumuye.

V. Christianity and Islam should not condemn every aspect and practice of Mumuye culture, especially *Shing Bor* as fetish, idolatry, pagan and syncretic practice. Instead, *Shing Bor* should be accommodated and invigorated with vigour and promoted to help restore the dignity of lives and property of citizenry by its custodians (Nyadali, G.2019).

VI. All necessary rituals needed to empower and retain 'The Big Thing' in contemporary time should be strictly adhered to so as to ensure its continuity in protectingDong- Mumuye even in the nearby future.

VII. Cultural specialists and researchers need to work hand in hand by preserving and supporting documentations on the facets of their people's worldviews so as to promote and safeguard the values of securing lives and property as portrayed by *Shing Bor* among Dong-Mumuye for future use and reference (Vahme, 2019).

Conclusion

Shing Bor (The Big Thing) is one of the multi-faceted activities of the ancestors that were employed and handed down to succeeding generations for the protection of lives and property amongDong- Mumuye. Man is an existential being made of body and soul, who shares in the interactions of the two worlds, and this lies in his discretion to safeguard his environment from all kinds of threat using nature. However, every other phenomena of nature revolve around the person of man; without him, there could be no worship of the Supreme Being, no need for the intermediation of divinities (Akaatenger, 2015:21).

The protector is an ancestral heritage that links the dead and the living, and security is maintained through the observance of religious rites in order to retain its vitality, effects, sustainability and safety of the people. Hence, *Shing Bor* is part of nature, with man at its helm of affairs, thereby by informing Dong spirits to close or monitor all routes or entrances and exits leading in and out of Dong. Thus, *Shing Bor* is empowered by herbs that formed part of nature, which required sacrifices and strict religious obedience on its existence among the Dong-Mumuye with the spiritual agents taking charge. The place and existence of *Shing Bor* has come to stay because, it serves as a protector for men of old and

today. *Shing Bor* operations cannot be made sterile by any other person who is not part of the living custodians that ensure its existence and survival (Avonapu,Oral Interview).
Thus, interactions of *Shing Bor* clearly manifest the relationship between man, material and immaterial worlds which ensure the inter-play of forces for his importance. *Nee gbal zala* exorcists) exorcise those attacked by spirits due to their evil deeds. It is worth nothing that basic aspects of Mumuye culture are undergoing drastic erosion today due to negligence and ravishing impacts of westernization and lack of value-cultural orientation and patriotisms. There is need to improve and preserve both native and western security measures for effective control of our environment amidst the crises of insecurity rocking our dear society and nation at large today by criminals and wicked people. Our culture is our identity, and must be safeguarded against the danger of westernization that is fast sweeping aspects of our way of life into extinction. *Shing Bor* will continue to serve its useful purpose in this life and in the next world as long as its custodians exist, observe the outlined rituals and laws guiding its institution, existence and efficacy as received from the ancestors.

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Appendix

List of Informants

NAME	SEX	AGE	OCCUPATION	PLACE	DATE
Avonapu, Amos	Male	76	Custodian	Dong 'A'	13th /1/2020
Bitenja, Teko	Male	46	Farmer	Dong 'C'	19th /9/2014
Bisikwati, Raph	Male	85	Custodian	Toungo	17/2/2013
Degaa, Bello	Male	57	Priest	Dong ' A'	21/12/2019
Kwamburu, B.	Male	48	Custodian	Wagasa	21/01/2020
Mazagali, Bawando	Male	68	Priest	Dong 'A'	4th /2/2013
Napu, Francis	Male	89	Priest	Dong 'A'	3rd /1/2020
Nyadali, Garba	Male	38	Farmer	Dong 'C'	19Th /9/2019
Nyadali, Reeti	Male	100	Custodian	Dong ' C'	3rd /2/ 2013
Vahme, Emmanuel	Male	70	Custodian	Dong-Gamu	6th /3/2013

Nigerian Migrants in the United Kingdom: The Socio-economic Contributions to their Home and Host Countries

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Abstract
International migration has more than ever before become a very sensitive issue on the international stage due to varied reasons. First are the effects of globalization on the local populace due to the free movement of persons and skills across international borders. Second is the recent re-emergence of nationalist and populist proclivities in most countries of the developed North and the xenophobic attitudes they breed. Third is the new linkage between immigrants and terrorism which has put many developed nations on high alert. While citizens and policy makers of the receiving nations solely harp on the negative narratives about migrants on the host societies, not much effort is dissipated in highlighting their socio-economic contributions to the development of their host and home countries. Nigerians in the Diaspora, especially in countries of the European Union, have been targets of stereotypes due to the discreditable actions of a few in spite of the dexterity and hardworking nature of the many. Thus, this paper through the adoption of historical approach examines the socio-economic contributions of Nigerian migrants in the United Kingdom both to their host societies and their country of origin. In carrying out this task, an extensive evaluation of the "push" and "pull" factors of Nigerian migrants in the developed world is done. In addition, the situations and challenges faced by these immigrants and the cultural contradictions experienced in their host communities are examined.
Key words: migration, globalization, remittances, international, development.

Introduction

According to B.R.K Sinha, concepts and approaches are the basic aspects of any study as the entire contents of a subject depend largely on its concepts and approaches. While concept is an idea of a particular theme, approach is a way of dealing with it. Both are crucial and set a new direction in the study of a particular subject (Sinha, 2005: 403). The concept of migration has been defined differently by scholars from the stand point of their approaches. While geographers have emphasized on the time and spatial significance of mobility, sociologists have stressed the social consequences of mobility whereas the importance to economic aspect of migration has been given by the economists.

According to Demko G.J.-Ross and H.M-Schnell, G.A (1970: 286-287), migration is the most complex component of population change. It provides an important network for the diffusion of ideas and information and indicates symptoms of social and economic change, and can be regarded as human adjustment to economic, environmental and social problems. However, the International Organization for Migration (IOM) defines migration as a process of moving, either across an international border, or within a State. It is a population movement, encompassing any kind of movement of people, whatever its length, composition and causes; it includes

migration of refugees, displaced persons, uprooted people, and economic migrants (IOM, 2004: 41).

The classification of migration is very complex and involves multidimensional criteria. Migration can be categorized on the basis of the type of political boundaries or spatial scale involved: internal (local: rural-urban, urban-rural, etc), regional or international migration. The space of time can also be the determinant of its categorization. That is, short term or long term (temporary or permanent) migration. Similarly, migration can be classified from the decision making approach which can be forced or voluntary migration. Forced migration is due to political causes such as war, displacement and physical causes such as drought, flood, earthquake, epidemic and so on. Migration can also be viewed from the legal status of such case. Consequently, migration can be regular when migration occurs through recognized, legal channels or irregular when migrants infringe a country's admission rules and when persons are not authorized to remain in the host country (also called clandestine/ illegal/undocumented migrant or migrant in an irregular situation) (IOM, 2004). However, all migration involves the persons of different age, gender, social class, religion, education and marital status (Sinha, 2005: 410).

International migration has become a source of concern to policy makers, states and the international community because of its growing dimensions in both scope and complexity. The number of international migrants reached 244 millions in 2015 for the world as a whole, a 41 per cent increase compared to 2000, according to new data presented by the United. This figure includes almost 20 million refugees (United Nations, 2016). There is as much international migration between less developed countries as there is international migration from less developed countries to more developed countries.

Conventional wisdom about international migration has always been pessimistic by both the country of origin and the destination state. For the country of origin, the concerns have always been majorly on the effects of brain drain. For the state of destination, the concerns have been about ensuring the security of jobs and other social benefits for its citizens. The focus of the international community has been on how to encourage migrants sending states to promote sustainable development in order to discourage emigration. However, recent studies seem to suggest that migration and development are inexorably linked together. According to the IOM (2004), the processes of migration and development have either jointly or independently played a decisive role in the process of human civilization; and have both influenced the evolution of states, societies, economies and institutions. It states further that "in fact, the forces of migration have influenced the nature of production and the development process for centuries" (IOM, 2004).

Some scholars look at the development gains of migration from the perspectives of the sending states. To them, remittances sent home by migrants have become a new tool for local, regional and national development (Kapur 2004). Other research works have also shown how migration can positively contribute to the development of both the country of origin and the country of destination. **In fact,** the contributions of migrants and diaspora to sustainable development in their countries of origin and destination have been acknowledged by the 2030 Agenda for Sustainable Development, the New York Declaration for Refugees and Migrants and the Summits of the Global Forum on Migration and Development (United Nations, 2017). Similarly, scholars like Kenneth

Hermele (2015) give analyses of the evidence on the Migration and Development Nexus and examine the 'triple win' of migration – the contribution to the migrants themselves, to the countries of destination, and to the families, societies and countries of origin. *Stephen* Castle highlights the whole range of benefits that migration is said to bring for development to include the following *(Castles***,** 2008:11):

i. Migrant remittances can have a major positive impact on the economic development of countries of origin.
ii. Migrants also transfer home skills and attitudes – known as 'social remittances'- which support development.
'
iii. Brain drain' is being replaced by 'brain circulation', which benefits both sending and receiving countries.
iv. Temporary (or circular) labour migration can stimulate development.
v. Migrant diasporas can be a powerful force for development, through transfer of resources and ideas.
vi. Economic development will reduce out-migration.

Historical Context ofNigeria and International Migration

As the most populous nation state in Africa, Nigeria has a long history of internal, regional and international migration. However, for the purpose of this section, the attention shall be on Nigerians' international migration beyond the African continent. Nigeria has a high migration turnover. In 2010, its net international migration rate was put at -0.4%. The international migration stock of Nigerian emigrants for the same year was 1, 127, 000, a figure which indicates that most Nigerians seek greener pastures outside the shores of the country (IOM, 2014).

According to evidences from recorded accounts, between 1400 and 1900, the African continent witnessed four simultaneous slave trades viz, the trans-Saharan, Red Sea and Indian Ocean slave trades and; the trans-Atlantic slave trade (Nathan Nunn, 2006:141). According to Nathan Nunn, during this 500 year period, an estimated 2, 021, 859 peoples were lost by Nigeria, out of which 1,406,728 slaves landed in the Americas (Nunn, 2006:152). The nineteenth century and the beginning of colonial rule in Nigeria saw a wave of internal (rural-urban) and regional migrations due to labour needs for colonial projects. During the colonial period, large scale migrations of Nigerians beyond the African shores did not occur, except for a few Nigerians who went abroad for further education and skill development. In the 1960s and 1970s, most of foreign educated students often returned home after completing their education in the hope of getting plum jobs in the civil and the private sector of the Nigerian economy.

However, in the late 1970s and 1980s, the flow of Nigerian migrants abroad increased due to the political instability and the economic stagnation witnessed in the country; as a migration culture emerged. Unlike previous emigrants, these Nigerians after graduating often stayed on as highly skilled workers. In the mid-1980s, the government introduced the Structural Adjustment Programme (SAP) which was one of the conditionalities for a loan by the International Monetary Fund (IMF). The hardship brought on by these measures saw a large emigration of Nigerian-based professionals due to lowering wage condition as the Naira was devalued (Mberu and Pongou, 2010).

According to an estimate, about 30,000 Nigerian graduates from higher institutions in the UK were living outside Africa, with about 2,000 of them living in the United States. By 1984, the population of Nigerians living in the United States had increased to about 10,000 (Afolayan, 1988).The situation worsened through 1990s and 2000s as a result of the prolonged military rule, gross infrastructural decay and corruption. The desperation that followed saw even the less-educated joining the traffic of emigrants in droves; such that by the early 2000s, an increasing number of Nigerians had migrated to countries such as Spain, Italy, Ireland Germany, France, the Netherlands, and Belgium, as well as the Gulf states (Mberu and Pongou, 2010).

Nigerian Migrants in the United Kingdom

Nigerians have been migrating to the United Kingdom since the colonial period. Though it is difficult to give the exact size of the size of the Nigerian community in the UK, it is however generally agreed that the UK is home to one of the largest diaspora populations of Nigerians (only second to that of the United States). Being a former British colony, it is therefore not surprising that Nigerians took opportunities to pursue academic interests (Charsley *et al*., 2012:12), business endeavours and used the UK as a holiday destination. According to Hernandez-Coss and Bun(2007), the majority of Nigerian migrants to the UK originate from the southern parts of the country. Unlike Nigerian migrants of the 1950s and 1970s whom often returned to Nigeria to fill up employment opportunities left by expatriates upon independence, the 1980s witnessed an increased tendency for the migrants to stay in the UK to secure better livelihoods and fully integrate into the UK community. This trend continued through the 1990s to the present time with increasing political tension coupled with worsening economic conditions in Nigeria.

There are several categories of Nigerians in the UK. They include: settled residents with rights of abode (Nigerians with British Nationality and other EU nationality); those who are in the UK with a temporary status as students or visitors; and irregular migrants (those who have overstayed their visas or undocumented migrants and asylum seekers). A large percentage of this Nigerian diaspora in the UK could be termed economic migrants who have migrated to the UK for economic reasons (IOM, 2007: 5). The Foreign and Commonwealth Office states that, "There is a large Nigerian community in the UK, estimated by some at up to 3 million" (Ibid). At the time of UK Census of 2001, statistics puts the number of people born in Nigeria but who are resident in Britain at 88,105 (*BBC News*, 2005). The 2011 census analysis indicates that around a fifth of the foreign-born population of England and Wales was born in Africa (17%, 1.3 million). According to the figures, the top 10 countries of birth of the foreign-born population in Africa range from Nigeria (191,000 residents) to Egypt (30,000 residents). The top 10 accounted for 13% of the overall non-UK born population and 76% of the non-UK born population from within Africa. The next largest countries of birth were Nigeria (95,000) (UK Office for National Statistics, 2015).

Most Nigerians in the UK live in London. The UK Census 2001 statistics observed that about 70% of its estimated Nigerian community resides in London. The largest concentrations of Nigerians in London are found in the Boroughs of Southwark (Peckham, Camberwell, Bermondsey and Walworth) and Hackney (Dalston). Similarly, Lambeth (Stockwell, Tulse Hill, Coldharbour, Vassall and Larkhall), Lewisham

(Deptford) and Newham (Canning Town and Stratford) are other locations where Nigerians live. There has been a rise in the population of Nigerians in Greenwich around Woolwich, Thamesmead, and Abbey wood. Cities with a significant Nigerian population outside London include Manchester, Birmingham, Liverpool and Leeds (IOM, 2007).

In Scotland, the number of overseas born immigrants nearly doubled in the last decade. A report by Oxford University's Migration Observatory found Scotland's foreign-born population rise from 191,571 to 369,284 - an increase of 93% - between 2001 and 2011 (*The Herald*, 2013). This rise was higher than in other parts of the UK, where the population of immigrants increased by 61%, 82% and 72% in England, Wales and Northern Ireland respectively. However, Nigerians are the second-fastest growing immigrants' population- after the Poles - whose number increased from 1253 to 9458 within the same period (Ibid). A large number of these immigrants can be found in Aberdeen, Glasgow and Edinburgh; while the smallest proportion of immigrants was in East Ayrshire. The figures for Wales and Northern Ireland recorded are 2,493 (2011 Census: QS203EW Country of Birth) and 543 (Country of Birth-Full Detail-Northern Ireland) Nigerian-born residents respectively.

UNHCR 2007 statistics show that Nigerian Asylum seekers in the UK were 1,155 in 2005 and 940 in 2006 and; 983 and 1, 251 in 2012 and 2013 respectively (UNHCR 2014). Nigerian refugees have also been taking up residence in the UK. Statistics gathered show that between 2009 and 2013, there were about 5913 refugees in the UK (Ibid: 6). In spite of the varied estimates on the size of the Nigerian community in the UK, there is a consensus regarding their locations across the UK.

The Nigerian community of immigrants in the UK is a very diverse group in terms of its ethnic, religious, and regional differences. With over 250 ethnic groups who make up Nigeria, two of the major groups—the Ibos from the Southeast and the Yoruba from the Southwest—constitute a significant number of the migrant population (*Economic Intelligence Unit*, 2005); with a sizable number of the Edo and Ogoni.

The Push and Pull Factors of Nigerian Immigrants

The decision of individuals or groups to migrate and the destination of migration often involve an intricate interaction of socio-economic, political and environmental factors. While the events in the country of origin that motivate migrants to leave are regarded as the *"push" factors,* the deliberate and/or unintended actions from recipient countries that attract migrants to their countries are known as the "*pull" factors* (Easterly and Nyarko, 2008). The complexity of the interaction among these factors makes it very difficult to emerge with a unified theory of emigration from Africa as some of the factors are found elsewhere on the globe. Some reasons for the rise in the number of Nigerian migrants to the UK may include the restoration of democracy in 1999, civil conflict, the economic opportunities afforded by migration to the UK, the rapid population growth in Nigeria leading to a larger pool of potential migrants (Office for National Statistics, 2013: 17), the quest for academic or professional development and environmental causes.

The country's return to democratic path in 1999 made the number of Nigerians emigrating from the country to more than double between 1990 and 2013, from 465, 932 to 1,030,322. Nearly two thirds of emigrants (61.4%) were residing in more developed

regions in 2013. This emergent trend which saw about 33.8 per cent of Nigerians living in more developed regions in 1990 was to increase to 52 per cent by 2000 (IOM, 2014). One of the reasons for this increase in emigration is the disillusionment of the masses with the socio-political conditions in the country.

In spite of the return to democratic rule in 1999 the gains of democracy has yet to be felt by the majority of Nigeria's teeming population. There has been the incessant outbreak of intrastate conflicts in the forms of ethno-religious, political and resource struggles. And by far, the most daunting issue of these national problems is the security challenge and loss of lives and properties engendered by Boko Haram terrorist attacks in the north-eastern zone of the country. These attacks have resulted in massive displacement and emigration of people out of the concern to save their lives and property. Thus, the flagrant corruption of the political class, the security challenges and the failure of the government to meet the development needs of its people has triggered in the youthful population the desperation to emigrate to Europe and North America.

Resulting from the above is the dwindling economic opportunities and worsening employment and wage conditions in the country *vis a vis* its population increase. Nigeria is currently the largest economy in Africa (African Economic Outlook 2017:31). However, the recent growth of the Nigerian economy has not resulted in economic development in the country. The country is said to have emerged from its first recession in 25 years (*Punch Newspaper*, 2017) but there are evidences of severe economic hardship worsened by inflation and the devaluation of the naira. With this, is the rising incidence of educated unemployed and underemployed which has generated considerable social policy concerns in Nigeria in recent times (Bolarinwa, 2012). The supply side of the labour force far outstrips the demand of the labour market which is exacerbated by the high rate of a population growth, which is vibrant and youthful.

Marriage related migration is also a significant source of migration of Africans to the UK. In 2008 alone, over 12% of grants for spousal settlement issued were to nationals of South Africa (2,515), Nigeria (1,840), Ghana (1,520) and Zimbabwe (1,175), though this decreased to11% in 2009. Culturally in Nigeria, wives move to live with their husbands, but modern family demands has also led to situations where professional women migrate to the UK, US, and Canada, which may require the movement of the husbands and children of such women. In 2008, 1, 840 Nigerians got grants of settlement for husbands and wives to join their spouses in the UK (Charsley K. *et al.,* 2012).

Obtaining accurate data on Nigerian immigrants studying abroad is quite a feat to accomplish. However, the declining educational standard and the lack of capacity on the part of the universities, in spite the rapid increase in the number of universities in Nigeria (the latest count is 153, *Premium Times*, 2017), to admit candidates who enrolled for admission. In May 2017, over 1.7 million candidates registered for Nigeria's centralized tertiary admission examinations (JAMB), all jostling for about 885,000 slots (*Vanguard News*, 2017). This, by implication, indicates that over 800,000 university age young Nigerians will be left out the university system. The growth in demand for university education is largely a function of Nigeria's rapidly growing population of young people (IOM, 214). Consequently, going abroad for study becomes the next option for those whose parents can afford the tuition.

On the flip side are the pull factors. Unlike Nigeria, the United Kingdom has a stable polity with great human development index. While Nigeria ranks as the 125th competitive economy (*This Day Newspaper*, 27th September, 2017), the United Kingdom

ranks fifth with a GDP of $2.9 trillion (*World Economic Forum*, 2017). Having gone through five years of economic recession, the British economy has been experiencing a vigorous recovery since 2013, performing better than many of the world's other major economies. In 2016, the UK minimum wage was €1,343 a month (equivalent to £1,120 on 15th December, 2016), while the minimum wage in Nigeria is N18, 000 (equivalent of £38.34 at 0.00213 GBP – 1 NGN). The UK minimum wage is also set to increase substantially by 2020 adding to the incentive. Apart from the prospect of higher income, there is also the opportunity for greater job mobility/professional career development (Fadayomi, 1996), particularly through the UK Government's Highly Skilled Migrant Programme (HSMP).

Due to the high standard of its university system and the uninterrupted academic calendar, the United Kingdom has become one of the best destinations in the world for Nigerian students at the undergraduate and post graduate levels. Unlike in Nigeria where only the University of Ibadan made it to the 801 position on the list of 1000 universities ranked in the world, the United Kingdom's 76 Universities were all ranked. out of which 31 UK universities ranked in the top 200 universities, with the Oxford University ranking as the first in the world (Times Higher Education World University Ranking, 2018). Consequently, when all these factors are considered on their merit, the stage is set for the immigration of Nigerians to the United Kingdom.

Gains of Migration on Nigeria

Migrants sending states have overtime benefitted immensely from development opportunities afforded by international migration. These may include a wide range of development issues, such as governance and legal protection, employment and social protection, health services and education (e.g. tertiary education), knowledge and skills development, economic growth, financial services and growth, agriculture and rural infrastructural development, and environmental issues (IOM, 2014).

Remittances

According to the United Nations, remittances are private flows of funds that are transferred by people in one country to their families and friends in another country (United Nations, 2017). Remittances are one of the most tangible economic contributions of migrants to achieving the sustainable development goals in their country of origin. The Nigerian diaspora has over the years transferred a part of their earnings to their families through remittances. Since 2002, remittance flows have surpassed official development assistance (ODA) to Nigeria, when remittances accounted for nearly five times more than its value of $271 million (Shah, 2005). Between 2011 to June 2014, Nigerians in the Diaspora had remitted about $63.17 billion (N10.35 trillion) into the country (Diaspora Quarterly, 2014). Of the$575 billion in global remittances transferred by international migrants to their families in 2016 (World Bank, 2017), Nigeria got $18.956 billions as remittances (IFAD, 2017). These remittances make up 4.4 percent of the country's Gross Domestic Product and it has grown by 5.2 percent in nine years (*Business Post,* 2017).

The most lucrative destinations for Nigerian migrants are the United States and the United Kingdom. In 2015, Nigerians at home received a total of $9.4 billions ($5.7 billions from the US and $3.7 billions from the UK) for these countries (*Premium Times*, 2015). Usually, remittances sent home are for various purposes. Some are for repayments

of loans obtained by the migrants for his/her travel and initial living expenses. Remittances are also sent home to help improve the lives of family members or for the execution of certain projects. In Nigeria, the cities that receive significant amounts of remittances are Benin City, Ikeja, Enugu, Ibadan, Owerri, Warri, Port Harcourt, Kanu, Kaduna, and Abuja (***Hernández-Coss and Bun, 2007***).

Investments

The role of migrants in the promotion of trade and investment has been long established by economists and policymakers as the presence of a large diaspora can create markets for products manufactured in their countries of origin and strengthen bilateral trade flows (Terrazas, 2010). Apart from remittances, Nigerians in diaspora engage in transnational economic activities which promote the flow of trade, capital and technology back to Nigeria (IOM, 2014). The value of trade between Nigeria and the U.K is about £8 billions, and oil makes up 60 per cent of this figure before (*The Guardian*, 2017). A sizable amount of this trade is facilitated by Nigerians in the UK through the importation of goods and service. These business activities contribute to the economy by providing a wide range of goods and services through the establishment of small and medium scale enterprises. The government also benefits through taxes levied on these businesses, including import duties and tariffs (IOM, 2014).

Also, in an attempt to raise funds from the capital market (other than from international investors, foreign direct investment or loans), the Federal Government through the Debt Management Office in June 2017 listed Nigeria's first Diaspora Bond on the London Stock Exchange. According to the DMO, the bond will ensure that the opportunity to invest in Nigeria will be available to a wider range of investors, especially Nigerians in the Diaspora who wish to contribute to the development of the country and also earn returns (*Punch*, 2017).

Community and Educational Development

Nigerians in diaspora have over the years assisted in community development efforts. One of the ways this have been achieved is through the transfer of knowledge through Expatriate Networks (TOKTEN) organized by the United Nations Development Programme (UNDP). Through such programmes, some 2, 000 Nigerians trained outside the country returned home each year to seek employment or business opportunities (Phillips, 2013: 134). The Move Back Club (MBC) has been at the forefront of attracting many Nigerian professionals in the diaspora back to Nigeria. The MBC was established in 2004 to aid Nigerians who want to return home, by providing networking forums and information on job opportunities for returnees (IPPR, 2009).

African Diaspora groups like the **Nigerians in the Diaspora Organization and** African Foundation for Development (AFFORD) through their projects have contributed towards poverty reduction and knowledge transfer. NIDO partners with Nigerian Community / Professional Organizations in the UK as well as public and private businesses in focused areas such as Foreign Direct Investment (FDI), professional networking, stakeholder advocacy, medical missions, educational support and skills transfer to Nigeria.

AFFORD has contributed to women empowerment, provision of skills and influencing and enterprise development through its “Diaspora Finance” and “Diaspora

Grants". In the educational spheres, the Association of Nigerian Academics, UK (ANAUK), is the leading professional associations for scholars in the UK. ANAUK has been dedicated to creating academic partnerships and bridges between Nigeria and the UK. One of its major objectives is to promote educational, scientific and technological exchanges and cooperation between both countries (http://nigerianacademicsuk.org). The Medical Association of Nigerians across Great Britain (established in 1997) is a UK registered charity exclusively for charitable, educational and scientific purposes. Its recent projects have included the provision of medical books o Nigerian universities as well as the donation of truckload of medical equipment to primary care centres in Nigeria (www.mansag.org).

The provision of adequate housing in Nigeria has been a great challenge to successive governments in Nigeria. Although government housing financing arrangements exist, mortgage financing remains an underdeveloped sector. According to Hernandez-Cos and Bun (2014), individuals do approximately 90–95 percent of real estate development or housing finance. Land acquisition and the legal regulatory framework for land acquisition is cumbersome. It is a major problem for prospective landowners, especially low-income people. Thus, Nigerian migrants have been investing in the real estate sector. The reasons Nigerians in the Diaspora invest in real estate in Nigeria range from: wanting to upgrade the living standards of family members still living in the country; the wish to return home in the future and the quest to reap the benefits of investment at home. In Lagos state, the Lekki/Ajah axis is the preferred destination for real estate investment by Nigerian Migrants from the Southwest. Benin City has the largest concentration of property development approximately 15–20 percent in Nigeria through remittances that originate mainly in Italy (Hernandez-Cos and Bun, 2014).

In the political sphere, groups like the pro-democracy United Democratic Front of Nigeria Abroad (UDFN) and the National Democratic Coalition Abroad have jointly organized World Congresses of Free Nigerians in Washington and London (Phillips, 2013). They sought to coordinate the activities of pro-democracy movements in Nigeria and campaigned for the amendment of the nation's constitution.

Socio-Economic Impacts on the United Kingdom

The Nigerian diaspora in the U.K has over the years contributed to the socio-economic growth of the UK. One key area where Nigerian immigrants have contributed is the provision of labour in the UK. Nigerian immigrants in the UK are mostly highly skilled professionals. They are well represented in the media, finance and banking, investment management, information technology and all the newer professions. The country is also well represented in traditional professions such as accounting, engineering and architecture. Nigeria is also fairly represented in the health and education sectors (the subject of this mapping exercise) as doctors, nurses, teachers and professors at all levels. While an accurate number of Nigerian health professionals could not be immediately established, the General Medical Council – in its breakdown of registered medical practitioners by country of qualification – put Nigeria fifth on the list (4, 765, 1. 7%) –second only to South Africa in Africa (General Medical Council).

Apart from the provision of labour, Nigerian immigrants have also contributed to UK's tax generation. The report, authored by Christian Dustmann and Tommaso

Frattini, says immigrants from Nigeria and the rest of the world contributed £5bn in taxes than they took in benefits between 2000 and 2011 (*The Cable News*, 2014).

In the political sphere, Nigerian immigrants have served at various levels of the UK government. For the first time ever, three British-Nigerians out of the five who contested in the election secured seats in the UK Parliament in May, 2010 (*Sahara Reporters*, 2010). In May, 2015, the number of elected British-Nigerians into the United Kingdom Parliament increased to four in the general election that saw the Conservative Party winning an unexpected sweeping majority. While three of them were re-elected, one was a first-time Parliamentarian (*Premium Times*, 9 May, 2015).A total of seven Nigerians were elected into the UK Parliament in the June 2017, Parliamentary election. Four of them retained their constituencies, having secured victory in the 2015 general election (*Daily Post*, 9 June, 2017).

Being a multicultural society country, the UK is famous for its love for music. The British summer is the time for festivals. And when it comes to festivals, England becomes a beehive of activities. Due to the richness of their cultural heritage, many Afro-Caribbean festivals are famous in the UK. The Notting-Hill Carnival is the largest street festival in Europe and originated in 1964 as a way for Afro-Caribbean communities to celebrate their own cultures and traditions. The event which holds every August Bank Holiday weekend in the streets of London is an amazing array of sounds, colourful sights and social solidarity (*The Herald*, 2016).

The 2016 edition marked 30 years since the inception of the Nigerian Corner as part of the Notting-Hill carnival. Nigerian music, art and culture feature annually during Africa Oyé festival which is the UK's largest celebration of African music and culture, which has been taking place every year in Liverpool since 1992. Oyé is not just about the music: its aim is to talk about African culture in a strong and positive way, as a response to the many negative representations of Africa in the West. And then there is the food, drink, arts and crafts, and fashion stalls - creating a sort of African-inspired village in the heart of Liverpool for one weekend.

Nigerian Summer Party in the Park - is another annual festival celebrating the colourful and diverse arts and culture of Nigeria. It features a host of cultural performances and workshops, and live acts by comedians and musicians showcasing the vast variety of Nigerian musical expressions (*Small World*, 2017).

Challenges Faced by Nigerian Migrants in the United Kingdom

Nigerian immigrants face different challenges in their host communities and workplace in the United Kingdom. Nigerian migrants face the daily challenge of racial discrimination and profiling in the UK. In spite of the long years most of these immigrants have been in the UK, they and their children, including the ones born in the UK are not immuned to the prying eyes of law enforcers of the colour of their skin. Thus, most go about with the feeling of second-class citizen in the UK (***The Nation,*** 2015).

In addition, there is the negative perception about Nigerian migrants in the UK due to the rising tides of Islamic extremist violence in its northern regions, on alleged corruption, specifically in the areas of internet scamming, drug smuggling, and the number of Nigerian nationals in foreign prisons. These factors have created an environment where Nigerian immigrants feel an increasingly negative stigma from the

ethnic British majority. This negative perception has elicited unfair actions from British Home Office. For instance, in 2013, the British lawmakers proposed and ultimately scrapped a £3,000 (about $5,000 USD) visa bond, for visa applicants from Nigeria and 'four other nations: applicants from these countries were deemed "high risk visitors" (*Huffington Post,* 2014).

There is also the issue of identity crisis among Nigerian-British citizens as there are evidences of double standard on the part of the British government and people in dealing with the Nigerian identity. For instance, the murder of Lee Rigby in May 22, 2013, proved to be worrisome, amid broader questions of what constitutes "Britishness." Though the convicted murderers, Michael Adebolajo and Michael Adebowale, were British-born citizens who converted to Islam from Christianity in the UK, their Nigerian ancestry was particularly emphasized in the media. According to the report by *Huffington Post,* the incident energized the far right in England, with former British National Party leader, Nick Griffin, "calling for a protest in Woolwich and claiming the crime as the result of 'mass immigration." And for the Nigerian community in the UK, such represents yet another case of being British when something positive is involved, and Nigerian when the issue is negative (*Huffington Post*, 2014).

Most Nigerian migrants experience challenges in their work environment in the UK as a result of racial discrimination. In spite of the fact that most are treated well in their places of work, progression is more difficult as position of authorities are usually denied them. This glass ceiling serves to discourage many. There are complaints also about the difficulty of well-qualified passport holders to obtain work permits. And for the non-British passport holders the difficulty in getting a work permit and a satisfactory job in the UK are key deterrent to staying (IPPR, 2009). Because of the irregular mode of migration by some Nigerians in the UK, getting the job for which they are qualified becomes very difficult as they are mostly in hiding from the authorities. Consequently most Nigerians who migrate abroad are under-employed, engaged in hazardous jobs and slave labour (*Vanguard*, 27 August, 2015).

The high cost of living in the U.K capital is another huge challenge for Nigerian immigrants. A single room apartment, for instance, in Bexleyheath costs about £100 pounds per week. For larger families, the cost is much higher and this usually comes with other expenses such as the water bill, electricity, gas, central heater, transportation, and other municipal charges (Ibid).

Conclusion

Migration of Nigerians to the United Kingdom pre-dates 1960. The colonial ties between Nigeria and the UK make the latter a preferred destination for Nigerian migrants as they seek better education and socio-economic opportunities abroad. This trend is likely to continue if the conditionswhich necessitated this unmitigated migration are not addressed by the Nigerian authorities. They include the worsening socio-economic and political situations in the country coupled with ethnic agitations and security challenges in Nigeria. Conversely, access to better socio-political and economic opportunities continues to pull Nigerians into the UK.

Nigerian migrants in the UK continue to contribute to the development of their country of origin and host states. In their home states their contributions include

remittances, economic investments, community and educational development and the transfer of knowledge and skills. In their host state Nigerian migrants fill the labour gap, pay taxes, participate in politics and facilitate trade between the UK and Nigeria.

Notwithstanding, their enormous contributions to the socio-cultural, economic and political life of the host country, Nigerian migrants in the UK continue to face varied challenges. Prominent among such challenges include discrimination due to racial profiling, high cost of living, lack of access to public services and identity crisis.

Development process will continue to be shaped in one way or another by migration. In spite of the optimism about the contributions of migration to the development of both the origin and hosts states, the link between both concepts will remain complex and controversial. Thus, in order for the discourse to remain positive, there is the need for policy makers and states to progressively reassess the paradigms of migration within the larger framework of development.

In spite of its approval of a national migration policy in 2014, the Nigerian government has over the years done little to address the issues warranting the departure of the country by a teeming majority of its citizenry. Thus, for the gains of migration to be fully realized, there is a need for institutional coordination between Nigeria and host states on migration matters of mutual interests such as the curtailment of irregular migration and labour migration. Similarly, the government ought to move from merely enacting migration policies to actually implementing them. The Nigerian government needs to address jointly with the UK government the issues of the legal status, ability to enjoy human rights, access to dual citizenship and public services, visa costs and removal of hurdles to investment experienced by Nigerians. Finally, a robust policy for diaspora inclusion at home needs to be formulated and executed.

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A SWOT Analysis of the Educational Management Information System in Taraba State University, Jalingo

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Abstract
The study is to evaluate the Educational Management Information System in Taraba State University, Jalingo, using the SWOT analysis approach. Four objectives and research questions guided the study and a well-structured questionnaire was used to elicit responses from the respondents using Ex-post facto research design method. The population is eight hundred (800) academic and departmental administrative officers of Taraba State University. The data for the study were sought from one hundred staff, randomly sampled from the Faculties in Taraba State University, Jalingo, using purposeful random sampling techniques. The data collected were analyzed using percentages and the findings show that Educational Management Information System in Taraba State University, Jalingo, has its own strengths, weaknesses, opportunities and threats in its operations. It is recommended from the findings of the study that Universities should employ specialists to manage the Educational Management Information System to ensure that the data collected is relevant and adequate and to ensure the security of the passwords for optimal performance of Educational Management Information System. Periodic staff training is also recommended for academic and non- academic staff in order to properly fit into the Educational Management Information System goal of the University.
Keywords: SWOT meaning Strength, Weakness, Opportunity and ThreatEMIS meaning Educational Management Information System

Introduction

EMIS is a set of components which interact to produce information, which include hardware, software, data, procedures and people whereas these components can be found in every information system (Carlsson, et al 2016). Depending on which EMIS you are using, Islam & Hu (2015) are of the view that you may be able to have it built with custom queries. EMIS should be capable of data processing and responding to its end users by providing the answers to all set of queries(Chen & Hsiao, 2015), because these queries verify the authenticity of EMIS.

Education Management Information System (EMIS) can therefore be defined as a specially designed system to monitor and coordinate the performance of educational programs offered by institutions in the management, distribution and allocation of educational resources. Of course, in the field of education, EMIS has specific roles to help an educational institution grow. EMIS provides a centralized, secure repository for the

education data that education ministries and policy-makers need most. EMIS web-based data entry capabilities enable staff to rapidly collect, organize, and store education data (both quantitative and qualitative) across numerous institutions. Information systems should best interact and communicate with end users in order to provide the accurate required information (Fishbein & Ajzen, 2017). This implies that the end users must have the required skill to encode and decode the information.

Davis (2016) maintains that EMIS encompass information technology system and applications for transactions and operations, support of administrative and management functions, organizational communication and coordination and important for adding values to products and services. It implies that EMIS incorporates Computer hardware and software application in its applications

Institutions of higher education traditionally are places where information is accumulated and distributed; it is in intellectual environment where knowledge and people who carry the knowledge circulate same (Sagitova, 2015). The impact of EMIS in Universities has enhanced communication among administrative staff, Lecturers, security personnel, laborers and students. It is also provides effective mechanism to deliver complex materials throughout institutions, as well as provides an object system for recording and aggregating information. It equally reduces expense in the delivery of intensive manual activities, supports the institutional strategic goals and direction and enhances teaching and learning in institutions (Kumar, 2016). These are some of the reasons why the efficacy of EMIS cannot be overemphasized.

EMIS also provides teachers/lecturers with simple online, offline and mobile tools for capturing and reporting data on students' records and their progress; enables students to evaluate the performance of teachers thereby facilitating the tracking of educators' performance and professional development and also captures information on educational institutions to manage the distribution and allocation of educational resources and services. Similarly, policy-makers can use EMIS' performance management tools to link education budgets with performance indicators, frameworks and work plans for educational programs. Synergy EMIS' analytical suite makes it easy for non-technical staff to create customized and predefined Charts, Maps and Reports to analyze, and disseminate findings on outcomes of education programs. Besides technology use, EMIS have been adopted to support its users in their primary tasks (Gill and Battacharjee, 2016), so as to be user friendly in operations.

It is the basis of the foregoing that institutions require EMIS tools to support quicker and automated decisions, as well as the way to minimize uncertainties, and only an effective Education Management Information System (EMIS) can ameliorate this challenge (Alabi, 2017). Therefore, various institutions have chosen to apply EMIS operations in running their systems (Spalding, 2018), and Taraba State University is not an exception in the use of EMIS in running the University system.

Characteristics of EMIS

According to Rainer and Watson (2013), the Characteristics of EMIS are as follows:

1. It composed of integrated sub system with ability of forward and backward looking system
2. It should be capable of planning and controlling the clearly defined activities.

3. It capable of generating report the report that can help the management at all level in planning and controlling all current and expected activities.
4. It can be able to retrieve the information about the operation and control at any time and should allow the transactional data processing
5. It has batch processing as well as interactive operational modes.
6. It can be frequently accessed.
7. It has appropriate data storage medium.

Benefits of EMIS

The benefits of EMIS can be summarized as follows:

1. Information is a key to decision making. Managers of institutions can take right decisions only if the appropriate information is available to them. So, EMIS enhances managerial decision making.
2. It facilitates easy access to information
3. Quick access to information aids proper planning
4. It improves management efficiency and operational efficiency
5. It yields better comparative advantages as result of effective management (Jarvenpaa, Cantu & Lim, 2017).
6. It saves time
7. It standardizes the data management.

Based on the foregoing general benefits of EMIS, this paper seeks to achieve the following specific objectives relation to its application in Taraba State University, Jalingo.

The objectives of the study are as follows:

1. To find out the strengths of EMIS in Taraba State University, Jalingo
2. To determine the weaknesses of EMIS in Taraba State University, Jalingo
3. To find out the opportunities offered by EMIS in Taraba State University, Jalingo.
4. To determine the threats pose by EMIS in the Taraba State University, Jalingo.

Research Questions

1. What are the strengths of EMIS in Taraba State University, Jalingo?
2. What are the. weaknesses of EMIS in Taraba State University, Jalingo?
3. What are the opportunities offered by EMIS in Taraba State University, Jalingo?
4. What are the threats posed to EMIS in the Taraba State University, Jalingo?

Methodology

The research design adopted for the study is Ex-post Facto research design. The Ex-post facto research design is meant to assess the performance objectives of systems. The population is eight hundred (800) Academic Staff and Departmental Administrative Officers of Taraba State University, Jalingo. The data for the study were sought from one hundred staff randomly sampled from the Faculties in Taraba State University, Jalingo, using purposeful random sampling techniques

The instrument used for data collection was a well-structure questionnaired, structured directly based on the study and consists of (20) questions, which were subdivided into four sub-sections to assess the four treatment variables- Strength, Weakness, Opportunity and Threat. Four point likert-type was used for easy classification and data analysis. The four likert scale were assigned as follows: strongly Agreed (SA) attracts four point(4):

Agreed (A) attracts three points (3) Disagreed (D) attracts two points (2) Strongly Disagreed(SD) attracts point (1). The data collected were analyzed using percentages

R esults

Research Question 1: What are the strengths of EMIS in Taraba State University, Jalingo?

Table 1

S/N	Item	S.A	%	A	%	D.A	%	S.D	%
1	EMIS provides a centralized, secure repository data for the University	60	60	30	30	6	6	4	4
2	EMIS improves the University problem solving capabilities	30	30	48	48	12	12	10	10
3	EMIS web-based data entry capabilities enable staff to rapidly collect, organize, and store education data	30	30	31	31	21	21	18	18
4	EMIS enhances smooth information flow among departments EMIS provides a check on result manipulation	64	64	21	21	9	9	6	6
5		62	62	20	20	10	10	8	8

From Table 1 above

Item 1 had 60 responses on Strongly Agreed point, with 60% equivalence of the total respondents that EMIS provides a centralized, secure repository data for the University. This is followed by 30 responses on the Agreed point of the total respondents which is equal to 30%. On the contrary, 6(6%) responses disagreed, while 4(4%) responses were on Strongly Disagreed point.

Item 2 had 30 responses on Strongly Agreed point, with 30% equivalence of the total respondents that EMIS improves the University problem solving capabilities. This is followed by 48 responses on the Agreed point of the total respondents which is equal to 48%. On the contrary, 12(12%) responses Disagreed, while 10(10%) responses were on Strongly Disagreed point.

Item 3 had 30 responses on Strongly Agreed point, with 30% equivalence of the total respondents that EMIS web-based data entry capabilities enable staff to rapidly collect, organize, and store education data. This is followed by 31 responses on the Agreed point of the total respondents which is equal to 31%. On the contrary, 21(21%) responses Disagreed, while 18(18%) responses were on Strongly Disagreed point.

Item 4 had 64 responses on Strongly Agreed point, with 64% equivalence of the total respondents that EMIS enhances smooth information flow among departments. This is followed by 21 responses on the Agreed point of the total respondents which is equal to 21%. On the contrary, 9(9%) responses Disagreed, while 6(6%) responses were on Strongly Disagreed point.

Item 5 had 62 responses on Strongly Agreed point, with 62% equivalence of the total respondents that EMIS provides a check on result manipulation. This is followed by 20 responses on the Agreed point of the total respondents which is equal to 20%. On the contrary, 10(10%) responses Disagreed, while 8(8%) responses were on Strongly Disagreed point.

Research Question 2:
What are the weaknesses of EMIS in Taraba State University, Jalingo?
Table 2

S/N	Item	S.A	%	A	%	D.A	%	S.D	%
1	EMIS magnifies improperly captured data	80	80	15	15	3	3	2	2
2	EMIS needs a lot of processing power as a result of growing university population	35	35	43	43	12	12	10	10
3	Delay in data collection from a department affects EMIS integrity.	70	70	11	11	10	10	9	9
4	EMIS depends on managerial decision before accepting or releasing information	44	44	21	21	20	20	19	19
5	EMIS operations are relatively expensive compared to the traditional system	62	62	28	28	5	5	5	5

From Table 2 above
Item 1 had 80 responses on Strongly Agreed point, with 80% equivalence of the total respondents that EMIS magnifies improperly captured data. This is followed by 15 responses on the Agreed point of the total respondents which is equal to 15%. On the contrary, 3(3%) responses Disagreed, while 2(2%) responses were on Strongly Disagreed point.
Item 2 had 35 responses on Strongly Agreed point, with 35% equivalence of the total respondents that EMIS needs a lot of processing power as a result of growing university population. This is followed by 43 responses on the Agreed point of the total respondents which is equal to 43%. On the contrary, 12(12%) responses Disagreed, while 10(10%) responses were on Strongly Disagreed point.
Item 3 had 70 responses on Strongly Agreed point, with 70% equivalence of the total respondents that Delay in data collection from a department affects EMIS integrity. This is followed by 11 responses on the Agreed point of the total respondents which is equal to 11%. On the contrary, 10(10%) responses Disagreed, while 9(9%) responses were on Strongly Disagreed point.
Item 4 had 44 responses on Strongly Agreed point, with 44% equivalence of the total respondents that EMIS depends on managerial decision before accepting or releasing information. This is followed by 21 responses on the Agreed point of the total respondents which is equal to 21%. On the contrary, 20(20%) responses Disagreed, while 19(19%) responses were on Strongly Disagreed point.
Item 5 had 62 responses on Strongly Agreed point, with 62% equivalence of the total

respondents that EMIS operations are relatively expensive compared to the traditional system. This is followed by 28 responses on the Agreed point of the total respondents which is equal to 28%. On the contrary, 5(5%) responses Disagreed, while 5(5%) responses were on Strongly Disagreed point.

Research Question 3

What are the opportunities offered by EMIS in Taraba State University, Jalingo?

Table 3

S/N	Item	S.A	%	A	%	D.A	%	S.D	%
1	EMIS leads to software diversification.	76	76	15	15	3	3	6	6
2	EMIS has specific roles to increase an educational institution's growth rate.	41	41	40	40	12	12	13	13
3	EMIS leads to job creation.	72	72	9	9	7	7	12	12
4	EMIS leads to effective admission and examination exercises	80	80	5	5	7	7	8	8
5	EMIS helps in human resources management	40	40	30	30	17	17	13	13

From Table 3 above

Item 1 had 76 responses on Strongly Agreed point, with 76% equivalence of the total respondents that EMIS leads to software diversification. This is followed by 15 responses on the Agreed point of the total respondents which is equal to 15%. On the contrary, 3(3%) responses Disagreed, while 6(6%) responses were on Strongly Disagreed point.

Item 2 had 41 responses on Strongly Agreed point, with 41% equivalence of the total respondents that EMIS has specific roles to increase an educational institution grow rate. This is followed by 40 responses on the Agreed point of the total respondents which is equal to 40%. On the contrary, 12(12%) responses Disagreed, while 13(13%) responses were on Strongly Disagreed point.

Item 3 had 72 responses on Strongly Agreed point, with 72% equivalence of the total respondents that EMIS leads to job creation. This is followed by 9 responses on the Agreed point of the total respondents which is equal to 9%. On the contrary, 7(7%) responses Disagreed, while 12(12%) responses were on Strongly Disagreed point.

Item 4 had 80 responses on Strongly Agreed point, with 80% equivalence of the total respondents that EMIS leads effective admission and examination exercises. This is followed by 5 responses on the Agreed point of the total respondents which is equal to 5%. On the contrary, 7(7%) responses Disagreed, while 8(8%) responses were on Strongly Disagreed point.

Item 5 had 40 responses on Strongly Agreed point, with 40% equivalence of the total respondents that EMIS helps in human resources management. This is followed by 30 responses on the Agreed point of the total respondents which is equal to 17%. On the contrary, 17(17%) responses Disagreed, while 13(13%) responses were on Strongly Disagreed point.

Research Question 4
What are the threats pose to EMIS in the Taraba State University, Jalingo?

S/N	Item	S.A	%	A	%	D.A	%	S.D	%
1	EMIS password leakages.	56	56	15	15	20	20	9	9
2	EMIS error magnification.	24	24	40	40	20	20	16	16
3	Occurrence of Natural Disaster in EMIS.	73	73	8	8	19	19	0	0
4	EMIS software and administrative rigidity.	80	80	1	1	7	7	12	12
5	Use of unskilled and inexperienced workers in EMIS operations.	44	44	27	27	17	17	12	12

From Table 4 above
Item 1 had 56 responses on Strongly Agreed point, with 56% equivalence of the total respondents that EMIS password leakage. This is followed by 15 responses on the Agreed point of the total respondents which is equal to 15%. On the contrary, 20(20%) responses Disagreed, while 9(9%) responses were on Strongly Disagreed point.
Item 2 had 24 responses on Strongly Agreed point, with 24% equivalence of the total respondents that EMIS error magnification. This is followed by 40 responses on the Agreed point of the total respondents which is equal to 40%. On the contrary, 20(20%) responses Disagreed, while 16(16%) responses were on Strongly Disagreed point.
Item 3 had 73 responses on Strongly Agreed point, with 73% equivalence of the total respondents that Occurrence of Natural Disaster in EMIS. This is followed by 8 responses on the Agreed point of the total respondents which is equal to 8%. On the contrary, 19(19%) responses Disagreed, while 0(0%) responses were on Strongly Disagreed point.
Item 4 had 80 responses on Strongly Agreed point, with 80% equivalence of the total respondents that EMIS software and administrative rigidity. This is followed by 1 responses on the Agreed point of the total respondents which is equal to 1%. On the contrary, 7(7%) responses Disagreed, while 12(12%) responses were on Strongly Disagreed point.
Item 5 had 44 responses on Strongly Agreed point, with 44% equivalence of the total respondents that Use of unskilled and inexperienced workers in EMIS operations. This is followed by 27 responses on the Agreed point of the total respondents which is equal to 27%. On the contrary, 17(17%) responses Disagreed, while 12(12%) responses were on Strongly Disagreed point.

Discussions on Findings
From the study, the findings show that the strengths of Educational Management Information System in Taraba State University, Jalingo, support the views of Chen & Hsiao (2015) that EMIS is capable of data processing and responding to its end user by providing the answers to all set of queries, because these queries verify the authenticity and the strength of EMIS. These strength were as follows:

1. EMIS provides a centralized, secure repository data for the University
2. EMIS improves the University problem solving capabilities

3. EMIS web-based data entry capabilities enable staff to rapidly collect, organize, and store education data.
4. EMIS enhances smooth information flow among departments.
5. EMIS provides a check on result manipulation.

Contrary-wise, the weaknesses of Educational Management Information System in Taraba State University, Jalingo; cannot be undermined as Gusen (2019) observed that EMIS has its weaknesses. They were:

1. EMIS magnifies improperly captured data
2. EMIS needs a lot of processing power as a result of growing university population
3. Delay in data collecti on from a department affects EMIS integrity.
4. EMIS depends on managerial decision before accepting or releasing information
5. EMIS operations are relatively expensive compared to the traditional system

Gill and Battacharjee (2016) stressed that EMIS has been adopted to support its users in their primary tasks, thereby enabling ingenuity, creativity and generation of opportunities. These opportunities were as follows:

1. EMIS leads to software diversification.
2. EMIS has specific roles to increase an educational institution's growth rate.
3. EMIS leads to job creation.
4. EMIS leads to effective admission and examination exercises.
5. EMIS helps in human resources management.

The threats facing Educational Management Information System in Taraba State University, Jalingo, also support the view of Gusen (2019) that EMIS is exposed to some threats that affect its full operation in an educational institution. These threats are as follows:

1. EMIS password leakages.
2. EMIS error magnification.
3. Occurrence of Natural Disaster in EMIS.
4. EMIS software and administrative rigidity.
5. Use of unskilled and inexperienced workers in EMIS operations.

Recommendations

It is therefore recommended from the findings of the study that Universities should employ specialists to manage the Educational Management Information System. In Taraba State University, Jalingo, there is need for the development of a strategy that will cater for software rigidity, ensure that the data collected is relevant and adequate and to ensure the security of the passwords for optimal performance of Educational Management Information System.

Periodic staff training is recommended for both academic and non- academic staff in order to properly fit into the Educational Management Information System goal of Taraba State University.

Attitudes and procedures that will enhance the strength and opportunities should be cultivated and expressed in Educational Management Information System, while the philosophy that will promote threats must be avoided.

Conclusion

In conclusion, it is obvious that the SWOT analysis of the Educational Management Information System in Taraba State University, Jalingo, is an eye opener to the Strength, weakness, opportunities and threats in Educational Management Information System in general.

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A Brief Assessment of the Impact of Generals Ibrahim Badamasi Babangida and Sani Abacha's Regimes on the Growth of Nigeria's Economy

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Abstract
Corruption ridden exploitation of the natural resources, especially oil deposit, due to visionary leadership has been the major cause of colossal economic loss in the country. This was more glaring during the General Ibrahim Badamosi Babangida and General Sanni Abacha's military dictatorship. This accounts for why, particular ly, economic development in the well-endowed Eastern Niger Delta area has left not much to be desired. It is not only these case with the Eastern Niger Delta area, but with the entire nation because corruption has seemingly become our national life. The phenomenon has, indeed, imposed a lot of challenges and impediments to the growth and development of the economic sector as well as almost all other sectors of governance. The thrust of this paper is therefore to examine the rate at which the menace of corruption has truncated the economic growth and development of the Eastern Niger Delta area and Nigeria at large. The paper examines the level of economic mismanagement in Nigeria during General Ibrahim Badamosi Babangida and General Sanni Abacha's regimes. The paper argues that there are new grounds to give more thoughts to the internal factors to the current economic predicament of Nigeria. The paper concludes that economic mismanagement by the indigenous leaders results from incompetence, lack of vision, mediocrity, quest for power at all cost. The pronged military dictatorship, especially under Babaginda and Abacha, marked the beginning of institutionalisation of corruption in Nigeria because it was difficult to challenge military impunity. Both historical and multi-disciplinary approaches have been explored for data collection.
Keywords: Economic, indigenous, exploitation, development, military.

Introduction

There are grounds to describe the economic history of Nigeria as a history of gross mismanagement of the national resources and public funds of Nigerian communities by fellow Nigerians. This is dated back to the early trans-Saharan trade era and assumed an extra dimension following Africa's contact with Europe, from the 15th century to 1960 when Nigeria got her political independence. Sadly, since then, the pillage of the area's enormous wealth has continued with impunity into the 21st century.

Foreign economic exploitation of Nigeria, and indeed Africa, has received considerable attention in literature, for very good reasons. However, the pillage of Nigeria by Nigerians, since independence, has not been accorded appreciable attention by historians. This explains why most often, or even conventionally, Nigeria's development predicament is laid squarely at the door-steps of the West.

However, it is fair to say that the tendency of some scholars to lay the onus of Nigeria's current nightmare squarely at the door-steps of foreigners is a carry-over from the nationalist brand of African historiography of the 1950s-60s[1]. This paper argues that there are new grounds to give more thoughts to the indigenous dimension of the current economic predicament of Nigeria specifically and Africa generally. After all, there are many things which our indigenous ruler-exploiters are doing to their peoples which they

did not learn from their colonial masters. Similarly, there are many good norms and traditions that the colonial masters instituted which current indigenous rulers have jettisoned, to the chagrin of their people[2].

Exploitation is still very much in vogue in Africa, especially Nigeria, because of the unholy alliance between leaders and local exploiters or compradors[3]. As the saying goes, "It is the rat inside the house that invites the one outside to join it". Without the government or people directly in governance and indigenous collaborators going into an unholy alliance as it were, exploiters and corrupt politicians would have a difficult task gaining entry into the massive corruption clique[4].

The concept of indigenous imperialism or exploitation in Nigeria cannot be over emphasised, because it could be argued that they collaborated with external influences to create havoc on the economy. Indigenous imperialism could be said to be the root cause of the various kinds of exploitation that have engulfed the Eastern Niger Delta as well as Nigeria.

Since Nigeria got her independence in 1960, bad leadership has been identified as the mechanism through which the country's resources are being diverted into private use. Nigerian leaders have continued to be involved in a systematic form of diverting government funds into their private accounts because of inordinate ambition, greed and avarice[5]. This phenomenon has contributed immensely to the epileptic economic development of the Eastern Niger Delta area and Nigeria at large[6].

Some of the factors responsible for the diversion of public funds to individual accounts or indigenous exploitation are corruption, lack of patriotism, ethnicity, nepotism and tribalism, among others[7]. In Nigeria, poor leadership has been a major problem resulting in poor governance which has impacted negativity on almost all spheres of life of the people.

Corruption as the vehicle that drives corrupt practices in Nigeria, and the Eastern Niger Delta region in particular.

Corruption has been one of the major factors that drives the diversion of the resources of the Nigerian State at large. Corruption has become an all pervading phenomenon in Nigeria not only among Nigerian leaders, but in all arms of government, most disturbingly the judiciary. It is important to note, however, that at the initial stage after independence, corruption was not really a national problem. It was the era of the second civilian administration in Nigeria that marked the institutionalisation of corruption in the country. Apart from the era marking the beginning of the diversion of huge resources into private use, public buildings were ridiculously set on fire to destroy incriminating important documents and evidence. Many have argued that the military regimes of General Ibrahim Babangida and General Sanni Abacha seemingly institutionalised and legalised corruption due to the unbridled corrupt practices at all levels of our national life[8].

Similarly, the seeming corrupt practices of Nigerian legislators right from the national to the state and local government levels have taken corruption to a very disturbing dimension. Despite the fact that Nigerian legislators are about the most highest paid in the world, they have continued to aid and abeit the inflation of our national budgetary allocations at all levels for the purpose of attracting huge personal gains built into corrupt subheads such as constituency allocations, housing allowances, allowance to personal

aid, among many other scrupulous subheads. All these obnoxious allocations, especially constituency allocations, are not accounted for.[10]

Other forms of corrupt allocations accrue to corrupt subheads such as security votes or budgets to chief executives at the three tiers of government, that is, the president, Governors and Local Government Chairmen. Strangely, even though security votes amount to several billions of naira yearly, the constitution does not require such chief executives to give account of how such votes are expended. All these are avenues public funds are being diverted into private use. This is equally the case with the huge revenue being derived from the natural resources being exploited from the rich Eastern Niger Delta region.

Nigeria's Economy under Generals Badamasi Ibrahim Babangida and Sanni Abacha

General Ibrahim Badamasi Babangida became Nigeria's military head of state and Commander in Chief of the Armed Forces in 1985. He was the key player in several coups in Nigeria he was succeeded by General Sani Abacha, who ousted the Interim Regime head by Chief Ernest Shonekan. Both played roles in institutionalising corruption in Nigeria.

Nigeria's economy prior to the emergence of both Generals Babangida and Abacha had been a fairly flourishing economy based on agricultural produce such as, cocoa, cassava and rubber among others[11]. Some of these crops hitherto served as Nigeria's major export products. However, with the discovery of oil in the Niger Delta region, agriculture and solid minerals eventually became relegated to the background, particularly for external trade. Generally, the coming of both heads of states brought about economic strangulation and a major disruption of the economic sector[12].

General Ibrahim Badamasi Babangida's Regime.

Under General Ibrahim Badamasi Babangida's administration, Nigeria's was not managed well, and devoid of glaring corrupt practices. Consequently, the regime left nothing to prove beyond any reasonable doubt that the nation economy ever boomed. Rather, stagnation set in very alarmingly. This accounted for while even though the introduction of the Structural Adjustment Programme (SAP) was a means to improve the economy and the standard of living of the ordinary people, the programme could not achieve its desired aim. Instead, the administration got involved with the International Monetary Fund (IMF) and the World Bank and entangled in their conditionalities, which at the end impoverished the country. Apart from the bottlenecks leading to the devaluation of the naira drastically[13], public funds were diverted by public functionaries. Similarly, the programme resulted in the deregulation of the Agricultural sector as well as the privatisation of government enterprises, among others. These, and among other factors, accounted for why the objectives of the Structural Adjustment Programme could not be realised. Rather, it caused a lot of economic hardship to the citizens. The regime also recorded foreign debts to the tune of 30.2 billon United States dollars and the naira devaluation which resulted in hyper-inflation, which contributed to the fall of the economy.

Other agencies like the National Directorate of Employment, the Community Banks, Better Life for Rural Women Programme, Directorate of Food, Roads and Rural Infrastructure, put in place by the Babangida and successive military regimes to enhance

the economy of the nation, including that of the Niger Delta area failed to achieve the desired objectives, due to massive corruption; the results which were poverty, hunger and unemployment[14]. There was drastic reduction of export of agricultural produce crops because the Nigerian government relied heavily on oil. Unfortunately, the eventual reduction in foreign exchange declined because the world-wide oil glut at that period worsened matters[15]. There was the value of the low National Domestic Production (NDP) as well as Gross Domestic product (GDP).

Notwithstanding the seeming dismal failure of programmes under General Babagida and successive military leaders, Mass Mobilization for Self Reliance, Social Justice and Economic Recovery (MAMSER) was one of the achievements of the Babangida administration. He established Mass Mobilization for Self Reliance, Social Justice and Economic Recovery (MAMSER) in 25th July, 1987, to promote public awareness of citizens' rights and social responsibilities. The series of mobilisation programmes launched by the Babangida's regime led to the re-orientation and re-awakening of the people's patriotism. Mass Mobilization for Self Reliance, Social Justice and Economic Recovery was planned or conceptualised as a programme whereby human beings were made aware of the resources at their disposal and also motivated and encouraged to collectively utilise such resources for the improvement of their living condition. These programmes could not however achieve their optimal aims as a result of massive corruption perpetrated by highly placed military officers[17].

Under the various military regimes corruption was rife, because there were no accountability and military officers only reported to their commanders[16]. This was the beginning of the era of institutionalisation of corruption in the use of our oil wealth because it was difficult to challenge the military administration[18].

For instance, it was during Babangida's regime that the nomenclature of the Supreme Military Council was changed to the Armed Forces Ruling Council (AFRC). He also changed his ministers at random and gave more powers to the military[19].

Nigeria under General Sanni Abacha

Genenral Sanni Abacha's administration followed the footsteps of his predecessor, General Ibrahim Babaginda. Superficially, the beginning of his regime gave Nigerians some measure of hope. For instance, at the beginning of his regime, foreign exchange earnings increased from 494 million in 1993 to 9.6 billon by the middle of 1997. Similarly, he also reduced external debts from 36million in1993 to 27million in 1997. The inflation rate that was 54% during the regime of General Ibrahim Babangida was reduced to 8.5%.

On the contrary, in the face of the foregoing positive developments, official corruption thrived. There was also gruesome mismanagement of the economy. During the regime of General Sanni Abacha, public funds were looted and deposited in overseas bank accounts. It is pertinent to note that at this time the Nigerian currency kept on depreciating as the country largely depended on exportation of crude oil without building and maintaining refineries. The recklessness of the administration in the use of public funds resulted in the banning of the country from many international organisations such as the Common Wealth of Nations, among others.[20] Gross violation of human rights was another dominant feature of the administration.

Within the short time Sani Abacha's regime lasted, it plunged Nigeria into huge borrowing of funds from International Monetary Fund and the World Bank. This led to some of the

massive external debts Nigeria is still contending with till date. Ironically, there was no tangible economic development during the regime. It is important to note that both Abacha and Babangida's administrations were involved in massive corruption and mismanagement of the economy, leading to the slow pace of economic development in Nigeria[21]

Conclusion

From the brief examination of the management of the nation's resources, particularly public funds by both Generals Ibrahim Badamasi Babangida and Sani Abacha, it will not be an overstatement to say that the regimes of the two military regimes marked the beginning of Nigerian's economic meltdown. None of these heads of state was able to build on the existing economic structure of the previous governments which was premised on agricultural production. The regimes also witnessed widespread human rights abuses.

Generally, the two regimes were faced with different economic problems which resulted in general poverty economic stagnation. Very glaring was the way and manner the two regimes institutionalised corruption at all levels of administration in Nigeria. The phenomenon became dominant among many Nigerians who were not even involved in public service. T is not arguable that the basis for predicament the country is passing through today was laid by the Babangida and Abacha's regimes.

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Pre-Colonial Political and Socio-Economic Activities of the Afikpo People

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Abstract
Before 1900, the Afikpo people had evolved and practiced their traditional socio-economic and political systems. The colonial system however impacted on these sphere of life of the people. This paper examines the socio-economic organization of Afikpo people from the pre-colonial period up to the 1900. The paper reveals that the Afikpo people of Southeastern Nigeria were known for their age-grade system which shaped and developed their political and socio-economic organization in the pre-colonial period. The paper exposes that, the people's standard of life improved as a result of the introduction of new crops, new currency, and more materials/man-power for local industries, among others, from the Ibibio, Calabar and Aro traders in the course of their socio-economic activities in the pre-colonial period. The multi-disciplinary approach of research is adopted in this paper using oral tradition, written sources, journal articles and other related materials.

Introduction

Afikpo is a town in Afikpo North Local Government Area of Ebonyi State of Nigeria. The Afikpo group is one of more than two hundred relatively autonomous groups of Igbo-speaking peoples in south eastern Nigeria.[1] Afikpo is classified as belonging to the eastern or Cross River Igbo. The people, however, differ remarkably from many other Igbo groups in their double descent system of kinship, composite nucleated village patterns and age grade system of government.

Afikpo town is a conglomeration of thirty villages collectively called Afikpo village group. The village group is made up of five main sub-villages, namely Nkpoghoro, Ugwuegu, Ohaisu, Itim and Ozizza. These five sub-villages are in turn broken into thirty autonomous villages covering an area of about 164 sq.km (64sq. miles), and lies approximately on 6^{o} north latitude and 8^{o} east longitude.

Afikpo is a hilly region which lies in the trough of a syncline of undulating sandstone ridges in an elevation of between 250 to 300 feet above sea level. It is drained by the Cross River and other numerous streams. In most cases, the streams and the valleys serve as natural boundaries between the villages.[2] Even though the Cross River forms a natural barrier between Afikpo and her Cross River State neighbouring communities, viz, Ikumoro, Ediba, among others, Afikpo people and their Cross River State neighbours had interacted deeply, economically, politically and socially, a phenomenon that has greatly affected the Afikpo culture.[3]

The aim of this paper is to bring to limelight the pre-colonial political and socio-

economic activities of Afikpo people. These include agriculture, trade and manufacturing as well as the political organization which gave the people stability in their various endeavours.

Origin and Migration of Afikpo People

Oral tradition establishes that the Egu were the first settlers in Ehugbo, followed by the Nkalu. The Egu inhabited the area a very long time ago. Their mode of life, their skill in handicraft, smithing and their creative ingenuity in every human endeavour ranked them the most talented among their contemporaries of the time. Almost all the intricate artistry seen in the articles they produced such as pots, masquerade faces and decorations associated with *Ogo* cult including *Isiji* cult initiation; which form part of Afikpo culture today were fabricated by the Egu.

The Afikpo people are believed to have migrated from Itigiri, Ediba, Ntezi from Cross River State and settled on the northern part of the land. Similarly, the Nkalu trace their migratory from Akoi, Ekuri, Erei, Akunakuna, in south eastern Cross River State.[4]The history of Afikpo has involved the movement into the area over the past centuries of various peoples, mainly Igbo-speaking people. This has resulted in a rather complicated organizational structure in the village-group, including double descent, and considerable variations in rituals among different sections.[5]

According to oral sources and written records, the Igbo-speaking people that migrated into Afikpo came from different directions which include; Arochukwu, Okigwe, Uturu, Okposi, Ohafia, Isuochi and Amaigbo-Orlu areas. Aja, quoting Ottenberg, noted that; *"beginning sometime during the major periods of the slave trade in South Eastern Nigeria, between about 1700 and 1830, and continuing up to the 19th century, there was in conjunction with this trade, a gradual movement of Igbo groups from Arochukwu, Ohafia, Okposi, and Okigwe areas into Afikpo".*

The traditions of Afikpo indicate a general north-ward movement of population mainly from Orlu, Arochukwu, Okigwe, and Ohafia areas into Afikpo. Also Aja, quoting Afigbo, noted that; "the Edda and the Afikpo point to the Okigwe-Arochukwu ridge as the home from where they migrated to their present locations".[6] This can be authenticated by the fact that most of the villages in Ehugbo (Afikpo) have their counter-parts in their area of stopover and emigration. For instance, there is Amachi, Ngodo, and Amauro in Okigwe; Amachara, Amankwo, Mgbom, and Amauzu in Umuahia; Amachi, Amauzu in Isiala Ngwa; Ndibe in Ohafia; Amangwo and Amangwu in Arochukwu, Uzuakoli and Ohafia.[7] The leader of this Igbo group was Omaka Ejali, who arrived earlier and played host to other Igbo groups on their arrival. Being advanced in age at the time of their arrival, Omaka Ejali handed over leadership to his son, Igbo Omaka Ejali, also known as Igbo Ukwu.[8]

Political Organization in Afikpo

The socio-political organization of Afikpo was similar to that of most parts of Igboland, characterized with political decentralization. In pre-colonial Afikpo, the family was the smallest unit of socio-political organization. The nuclear family was called *umudi* in local language. These were, different families with close paternal or agnatic relations, and who could trace their origin to a common ancestor. The head of this minimal lineage, *umudi,* was called *Okpara* in local dialect, that is, first son, who was usually the oldest man of the lineage. The largest unit of political organization in Afikpo was the village-

group or town.

The age grade system was organized into five hierarchically different grades of administration; the *Oniikara* started from the age of 80years, retired from the *EkpukeEssa* age grade and *Horii,* the ages of 100years, were the apex. The *oniikara* and *horii,* though retired from active politics, constituted an advisory body to the *Esaa* and could be consulted before a decision was taken on intricate cases. They were the embodiment of wisdom in Ehugbo and could be likened to the English Lords in British Parliament. The *Ekpuke Eto* age grades, 55-65 years and above, sat in Council with the *Ekpuke Esaa* ages. The *Eto* was, however, the executive arm of the *Esaa* and the government in general. The *Uke Ekpe* or *Isi Elia*, ages 45-48 years and above was the lowest in rank of the age grades that worked closely with the *Ekpuke Eto.*[9]

Cultural Beliefs and Religious Practices of Afikpo People

Culturally, Afikpo as a double descent society developed the matrilineal group, first, with greater regard than the patrilineal group. The matrilineal group provided supportive and protective role and formed the basis for strong uterine ties.[10] The most important influence of matrilineal grouping was laid in the fact that land and certain other property passed matrilineally and they were the sources of food, life, wealth, and considerable prestige to the Afikpo.[11]

Similarly, the people engaged in many festivals, prominent among these festivals were the *Iko Okochi* (dry season festival) with masquerades; which usually played at *Ogo* (the village playing ground) to the entertainment of everybody. Girls celebrate the *Iko Okochi* with colourful apparel and the wearing of *alagbo* (beads) of various sizes over a pant round the waist up to the navel.

Equally, new yam festival was another big celebration which signified that yam was ready for the people to go and start harvesting as they desired. New yam festival was celebrated twice in Afikpo; first was the Eleri new yam festival which always took place a month before the general new yam festival. Eleri usually performed a ritual known as "*Iwa Oji*" (traditional breaking of kola nut) on *Nkwo* market day. Four days later, on *Eke* market day, Eleri and his people then celebrated the eating of new yam in July, and by August, the whole Ehugbo (Afikpo) then celebrated.

Iriji Eleri (Eleri New Yam Festival) existed in Ehubgo (Afikpo) because oral tradition stated that the Enohia Nkalu people brought yam into Ehugbo. As a result, no village, person or group of persons could plant yam before the Enohia Nkalu people. One was free to do so a day after them, but not before them. A violation to this rule by any person constituted a defilement of the gods of the land, which attracted a penalty of a big sheep, which was usually sacrificed to appease the land. Other cultural activities were wrestling, *okumkpo* masquerade exclusively for men, several dances such as *Nkwawite* mainly for womenand *ebu mbe* which was for both men and women and *ogo* cult initiation respectively.[12]

Religiously, according to Aja in the words of Ottenberg, "everywhere one looks there are shrines".[13] The people believed, and still believe, in the existence of a Supreme Being whom they call *Chineke* (God that creates) or *Obasi di n'elu* (God on high). They believed that he, *Chineke,* controlled all things above and below, and that he dispersed rewards and punishments according to merit.

The Afikpo people believed in, and worshiped *ali* (land), regarded as the goddess of the earth and of fertility. *Ali* (land)was the most important single deity equated with

Chineke and regarded as the queen of the underworld and owner of men, dead or alive. Like their Igbo counterparts, the people of Afikpo revered and worshipped their ancestors. But the form of *Chineke* himself was not known to them as a result, they never represented him in any carved or molded form or cult symbol.[14]

Economic Organization of Afikpo People

In pre-colonial Igbo society, agriculture was the most important economic activity with regard both to the number of people engaged in it, either on full or part-time basis and to the prestige it carried.[15] In the same vein, the mainstay of Afikpo economy was agriculture. It was further said that every able-bodied person participated in agriculture; which made every other type of occupation subsidiary to agriculture.[16] Afikpo people cultivated various food crops such as yam which is regarded in Igboland as king of crops; cocoyam (*nkasi*), three leaved yam (*ona*), yam beans (*azama*) and palm tree, etc.[17] Agriculture was carried out in a small scale intensively and effectively.

The agricultural system varied between rotational bush fallow in distance farmlands and permanent cultivation in around the villages (*ebo* and *usuho*) where crop fertility was fairly constant. However, people did engage in other forms of economic activities. They did so but occasionally suspended their other economic activities to participate in farming. [18] Even long distance traders in Afikpo, as Aja puts it, "still had to break off one or two months during the farming season to plant their yams before continuing their trading activities".[19]

The land tenure system in Afikpo was well established. After the normal rituals in late January, sharing of the farmlands between communities, villages, age grades, clans and families commenced. This was usually followed by the cutting or clearing of the portion of land according to individuals in February and by March cultivation of the land as well as planting of yam by the menfolk began; the planting of other crops followed through to the month of May. The land tenure system and bush fallowing ranged from Two to Five years depending on how fertile the farmland yielded.

By the month of June through to July harvesting of crops such as maize, and vegetables began. Yam in Afikpo was always harvested in August to celebrate the new yam festival and to mark Ehugbo New Year according to their local calendar. Crops such as cocoa-yam, three-leaf yam, water yam and aerial yam were set to be harvested from August to October and from December to January respectively.[20]

In Afikpo, as in most parts of Igboland, land (*ali*) was a valuable property and meant much more to the people.[21] The ownership of land in Afikpo was basically communal as elsewhere in most parts of Africa. As a double descent system of kinship was practiced in Afikpo, so also was land acquisition. The people practiced both matrilineal and patrilineal land tenure systems. The matri-clan land (*ali ikwu*) controlled about 80% of the land; while the patri-clan land (*ali umudi* or *umunna*) controlled about 20% of the land.

Land in Afikpo was also acquired for farming through marriages into many matrilineages.[22] In pre-colonial Afikpo, the basic unit of labour was the immediate family, nuclear family as well as slaves.[23] According to Augustina, big and celebrated farmers married many wives ranging from five to ten and even more.[24] Besides, a successful farmer could utilize the services of the general public called (*ozi oha*) or pull labour. A successful farmer could also secure labour from his brothers and sisters,

relatives and well-wishers. Other sources of labour included (*iba ozuzu*); a sort of co-operative voluntary work-group to help one another alternatively. This particular source was ideal for women who bargained among themselves to return labour for labour.

The above sources constituted the various methods adopted to ensure adequate and continuous flow of labour for abundant crop production. But in the colonial period, paid labour replaced most of the sources of labour used for agricultural activities in Afikpo. There was also the introduction of mechanized farming and new crops like cassava, rice, banana, mango, maize, guava, pawpaw, pineapples, coconuts, sugarcane, etc. The introduction of cassava into Afikpo in the middle of 17th to the early 18th centuries through the Ibibio, Calabar and Aro traders, gotten from the Portuguese was embraced and cultivated mostly by women since it needed not the purchase of tubers but its sticks which cost less or could be given free. Cassava served as an important source of food during the famine period preceding the yam harvest and alleviated women from dependence on men.[25]

In pre-colonial Afikpo, animal domestication was also obtainable. In other words, apart from crops, the people kept livestock such as goats, sheep, cows- the hump-less short-horned, ducks and also poultry.[26] While many sold their own to generate income, some used theirs for exchange and others used theirs to balance their food.

Economic Production and Exchange:

Pottery

In Afikpo, pottery making was exclusively a craft for women. Archaeological excavations carried out at Eziukwu Ukpa Rock-Shelter in Afikpo produced, among other artifacts, pottery shreds which carried a radiocarbon date of 3,000 B.C. However, a later review of the Eziukwu Ukpa site by Andah and Anozie dates the pottery to between 5,000 and 3,000 B.C.[27]

The techniques employed in making of pottery were the pinching and thumbing, and coiling methods. Firing was the final stage in the process of pot-making in Afikpo. Firing of the raw pots was done in a special place called *ohuhu*. It was done with the aid of a special type of firewood and bunch of grass or faggot called *nku ite* (pottery firewood). A successful firing was said to have been achieved when the colour of the wares tuned red, and when any cracks or breakages were hardly found.

The pottery products served diverse purposes according to their sizes and shapes. Some served as ritual and cultural objects such as *nja ohe* and *nja ogodo* (soup dishes or earthen wares), *oku* for taking bath, *ite mgbuku* (pitchers or earthen-jars) for drawing water and also as palm wine containers, *adu* (used for cooling and storing drinking water and for crop preservation). There were also *nja bororo* and *ite ekpurukpu* which were ritual and ceremonial pots, and lastly *ite ike,* the cleansing and purification pot. The large pot, which could hold seven gallons of liquid content were used for preserving food crops such as maize, okro, melon and pepper for the next planting season. They were also used for storing water and fermenting cassava.[28]

Between 1900-1960, pottery as a local industry had begun to decline. This was due, in part, to the fact that the emergence of colonial administration discouraged the establishment of local industries, and to that effect foreign goods, which could render the same services as the local products were imported. More so, the local products could

not withstand competition from foreign ones. The resultant dwindling demands for the local products led to the decline of pottery industry in Afikpo.[29]

Mat-making

Mat-making was, and still is, an exclusive craft for men in Afikpo. It was one of the craft that was localized in the area. The reason being that the raw materials, screw pine or waterflag, were also localized. Due to ecological reasons, only the villages where these raw materials were found carried out the industry. The villages that had the advantage of the raw materials were Ubam, Amauro, Mgbom, Amaechara, Amangballa and Ukpa.[30]
The technique for making mats was the weaving method called *ikpa ute* in Afikpo dialect. It was a complicated process which was highly sedentary and demanded skill and dedication. A professional mat maker in Afikpo could produce four to six mats a day working from dawn to dusk. Mats served a lot of purposes. First and foremost, they were used as 'bedmates' and for ceiling, drying grains and even for the burial of the dead. Above all, a variety of the mats constituted sources of income to the weavers, and were among the articles of trade for local and regional markets.[31]

Soap-making

Soap making was one of the local industrial activity or technology in pre-colonial Afikpo. It was an occupation opened to both men and women. The process of soap making in the pre-colonial Afikpo was not complex, and as a result did not demand any special skills or much capital. Anybody with an average means could undertake soap manufacture. The original raw materials for soap making were dry palm fruit bunches called *isisi ekwu* and palm oil.

The production techniques involved the heating of palm oil in a clay pot to a boiling point. Some ashes were dumped gradually into the boiling oil in the pot and stirred vigorously. The content was simmered for some hours. Plenty of foam was formed and the mixture soon thickened into a soft black mass like a bloom which hardened after cooling. It was then cut into smaller blocks called in local language *nchaisisi ekwu/ncha nkoto* (soap gotten from a bunch of palm fruit). The soap was used for bathing, washing clothes and also served as a healing balm for body rashes.[32]

Basket making

Another craft of importance in pre-colonial Afikpo was basket making. It was a craft that was widespread in Afikpo. This was due, in part, to the fact that the raw material, palm tree, was widely and almost evenly distributed in Afikpo. Besides, basket did not demand much expertise or specialty. It was so simple and easy to weave that any good observer could readily pick up the techniques of weaving it.[33]
The raw material came, and still comes, from palm tree bamboo. Baskets were therefore made from thinly spilt cane *ekwere* derived from the palm tree bamboo. Afikpo baskets were of various sizes and shapes depending on the purposes for which they were made. The commonest ones were the rounded-shaped called *nkata* in local dialect. They were used for carrying light commodities like palm kernel, melon, vegetables, tomatoes, beans, okro (*okwuru*), and pepper and so on. The smaller ones were used for fishing in ponds (*okpe*) and lakes. The oblong-shaped type of baskets called *abo ngada* or *abo ogologo* (big or long size basket) were used to carry wares to the market, and crops such as yams from and to the farm. The smaller ones were particularly in great demand between

the months of January and March when the people of Afikpo held their annual general fishing or exploitation of their three popular lakes- Ehoma, Iyi-Eke and Umi.[34]

Wood carving

Another important craft which the people engaged in pre-colonial Afikpo was wood carving. One never heard of a woman carving in Afikpo. Carving was an art which required great skill and aptitude. The people believed that an artist was born and not made. Carving was an art that was acquired naturally, although it could also be learned. As a result, the craft was limited only to a few families in Afikpo to whom nature had endowed with the talent. For instance, Ukpa village broke the record as the village in pre-colonial Afikpo to produce the largest number of good and expert carvers. A number of other villages also produced celebrated carvers in the pre-colonial Afikpo which included Mgbom, Amechara, Amangwu and Ukpa villages. In pre-colonial Afikpo where carpenters hardly existed, most of the wooden tools, doors, stools, gongs, mortar and pestle utensils and furniture, were the products of carvers.[35]

It is on record that each of the myriads of gods and goddesses in Afikpo, like Orie Amaizu, were represented in wood. The carvers also made stools, doors, wooden gongs, panels and other types of furniture. The headpieces of the numerous masquerades, such as *ihu lughulu, okunkpo, njenje* and others which were ritually connected with the *Ogo* secret society were the handi-work of Afikpo carvers.

Some of these objects, however, were cherished for aesthetic reasons and for decorations from the colonial up to the post-colonial times. A good number and variety of masquerades' headpieces recovered from Afikpo could be found in Archaeology Museum of the University of Nigeria, Nsukka, and the Western world.[36]

Palm Wine Tapping

Palm wine tapping was one of the local industries in pre-colonial Afikpo. As noted earlier, the people, like their other Igbo counterparts, had plenty of oil palms which provided the raw material for the brewing industry. The oil palm sap was tapped and brewed as palm wine. It was locally called *mai nkwu* as opposed to *mai ngwo* (raffia palm wine) which was brewed in some other parts of Igboland and the neighbouring communities of Cross River and Akwa Ibom States. Palm wine was tapped either from an erect oil palm tree or from an oil palm tree that had been felled. But wine from a standing palm tree was regarded as superior because it was tapped from living palm tree and its wine was sweeter than the wine gotten from the one that had been felled before tapping.[37]

Tapping of palm wine was exclusively men's affair as climbing of palm trees was forbidden for women in Afikpo and Igboland as a whole. Oil palm trees were exceptionally high, about 60 to 80 feet high. The tapping technique was possessed only by those who were able to climb up the high tree. As a result, only men from few villages in Afikpo possessed the technique and skill of climbing palm trees became palm wine tappers and brewers. Such villages included Ugwuegu Elu, Amangballa, Amankwo, Imama (Ozizza), Amaozara and others.[38]

Blacksmithing

Another craft of importance in pre-colonial Afikpo was smithing which was, however, limited to a few lineages. The people's tradition was clear on the existence of indigenous smiths in Afikpo. These were probably the non-Igbo groups, the Egu, who

were reputed to be expert smiths. The existence of villages popularly known as Ezi Uzu (smiths' villages) in Ugwuegu where the Egu lived. Amauzu Nkpoghoro and Mgbom give credence to this assertion.

Ottenberg has also noted that the craft was associated with certain lineages which had shrines to help ensure the efficacy of their work. Afigbo has similarly observed that smithing was believed to be a mystical profession which established special links between the smith and the spirit world.[39]

While some sources maintain that iron ore was obtained locally, others state that it was procured from their Igbo neighbours like the Abiriba with whom they traded within the pre-colonial days. What appears most likely is that the people obtained iron ore from the Agbaja in Udi, the Nsukka, and the Abiriba through trade contact in Uburu market.

Afikpo smiths made a variety of products, ranging from iron implements for farming and warfare to ritual objects and domestic tools. They forged hoes, knives, swords, spear, axes, gongs, yam skewers and so on. It is believed that the scattering of the Egu group by the Igbo elements during the Egu-Igbo war about the early 18th century was greatly responsible for the decline of Afikpo smithing.[40]

Fishing

In the pre-colonial days, fishing was one of the major occupations of the Afikpo people. A number of Afikpo villages located close to the Cross River which included Ozizza, Amaozara, Enohia Itim, Enohia Nkalu, and Kpoghirikpo, and to a lesser extent, Ndibe, Amaobolobo and Amankwo, naturally exploited the river for their needs. These villages are up to date described as fishing villages in Afikpo as they are naturally associated with the fishing industry. However, earliest evidence of fishing industry in Afikpo dates back to the Neolithic times. An Archaeological excavation carried out at Ugwuegu Rock shelter in Afikpo showed evidence of bones of mud skipper (*Lophius piscatorius*). Their oral tradition confirms that they had been fishing in the Cross River and in the adjoining lakes from time immemorial.[41]

It is important to note that the people from the afore mentioned villages combined fishing and farming as dual occupations. They travelled as far south as to the port of Calabar and as far north as to the Cameroon border, pitching their fishing villages on sandbanks. Their occasional movements did not translate to abandoning farming as one of their occupations.

Two of the earliest implements used in catching fish in Afikpo were the *ekpoko* and *ika*, which were made from palm tree materials. They were ingeniously contrived baskets, cylindrically shaped, and used for entrapping small fishes, shrimps, lobsters and crayfish. Later, other techniques like lines and hooks, fence traps, weirs and various types of nets, were devised. These new fishing technologies were said to have been borrowed from the Ijaw, the Ibibio and the Efik peoples, with whom the Afikpo people had had trade contact for ages.[42]

Apart from river and lake fishing, the Afikpo people also practiced pond-fishing. These ponds (*okpe*) were sunk in farmlands around the three great lakes of Afikpo (*ehoma, iyieke* and *umi*). The ponds, which were owned by individuals or families, provided breeding grounds for fishes. They were harvested on maturity during the dry season. Various communities had their ponds in their various lowlands where mini-lakes existed and equally engaged in line and hook fishing as well as fence trap methods during the dry season.[43] For instance, the Ukpa village has continuously maintained their fence trap

fishing or *oku* Ukpa in local language. This usually took place between February and March annually.[44]

Trade and Commerce

The market place, usually located in an open space, was the main venue for commercial activities, inter-group relations and exchange in Afikpo. The people had four market days, corresponding to the four 'native' week days, *nkwo, eke, orie, aho,* as it was found elsewhere in Igboland.[45]

There were four main local markets within the cluster of village-group which constituted Afikpo community. The first market was *Ahia Okpu*, inherited from the Egu by the Ugwuegu people; it held on *afor* day. The second market was called *Ahia Ogbanja*. It is said that the market was given the name *Ogbanja* (den of earthen wares) probably because it was dominated by the Egu's earthen pots and plates which the people cherished for their beauty and durability. The market was located at Ndibe village. Another market which the people had was called *Ahia Gidigidi,* which was located at Amaizu village. There also existed the *Ahia Eke Ukwu* or *Eke Ehugbo* market located at Amangballa village. These markets attracted people from within and outside Afikpo.[46]

There were other 'mushroom' evening markets located within the village-group centres and were collectively called *AhiaOgo* (village-centre markets). These markets served the immediate needs of house wives who, for one reason or another, could not attend the general or major market, or who forgot some necessities.[47]

Trade by barter was the most ancient medium of exchange for goods and services in Afikpo as elsewhere in Africa. Articles such as pots, salt, cows, fowls, yams, slaves, towels (*anam*) were exchanged for other goods. The common money used for transactions was salt, iron bars, T-shaped iron money, brass rods, copper manilas, cowries, etc.[48] The Aro expedition of 1901-1902 had, as one of its aims, the introduction of new currency into the Igbo interior.

Afikpo moved from food crop production to cash crop production as a result of the change in tide of economic activities from the colonialists. Eventually, the new currency displaced the indigenous currencies. With this new currency, exchange became easier. In Afikpo, this coin, especially the 'penny', became a medium of exchange, and with it Afikpo communities transacted with each other and engaged in distance trade with their neighbouring communities.

The Igbo, including the Afikpo Igbo, manufactured a wide range of items such as agricultural tools, war implements, and various kinds of baskets, cloths, earthen jars, household furniture and so on. Some of the crafts which produced these wares could be, and were, practiced by anybody, but some were practiced only by selected communities. But by and large, it could be said that no region of Igboland lacked specialists in at least one particular craft.[49]

In pre-colonial Afikpo, there were such crafts as pottery, basket making, mat making, and black smith, carving, fishing and hunting, etc. These ancient occupations were particularly important because they were ancillary to agriculture and trade. The products of these local crafts furnished the commodities for trade among Afikpo people and their neighbouring communities.[50]

Conclusion

In conclusion, this paper examines the socio-economic activities of Afikpo people during the pre-colonial period. It points out the different aspects of economic activities in Afikpo in the pre-colonial period which could be said to be hinged on agriculture, trade and manufacture. The socio-political organization of the people was controlled by the age grade system as well as the cultural and religious practices of the people. The agricultural sector involved farming, rearing of animals; while trade and commerce involved the buying/selling of surplus farm produce and items from the industrial sector such as pottery, mat-making, soap making, basket making, wood carving, blacksmithing and palm wine tapping. All these economic activities were sources of income and sustenance for the Afikpo people during the pre-colonial period and beyond. These socio-economic activities had contributed immensely to the development of Afikpo people in the pre-colonial period. It is recorded that technology had great impact on the Afikpo people before the advent of colonial authority.

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Economic Significance of the Livestock Sector in Nigeria

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Abstract
Livestock sector is considered to hold a key to economic development for most Sub-Saharan countries, including Nigeria. In Nigeria, the livestock sector is one of the significant means of livelihood to many Nigerians. In other words, the sector contributes
in sustaining the employment and income of millions of people in rural areas and urban centers, contributes to draught energy, manure for crop production, and is one of the viable food and cash security available to many Nigerians. In addition, it provides a flow of essential food products throughout the year, and a major source of governments' revenue, as well as export earnings. On this strength, an attempt was made to discuss on the significance of the livestock sub-sector in Nigeria, so that the Governments and individuals can appreciate its importance. The study holds the view that despite all these contributions and importance that are attached to the sector, it is characterized with myriad problems, which are compounded by the environmental and public policies that are prevailing in the country. To this end, the study calls for further research in the area to explore these problems and to recommend solutions, in order to rescue the sector from the stage of exponential decay.
Keywords: Significance, Economy, Employment, Livestock, Livelihood, and Nigerians.

Introduction

Generally, livestock sector's products are recognized to have domestic, food and industrial value and great export potential because they can provide food and income to livestock breeders, farmers, as well as to different categories of people that are involved in preparing and marketing livestock products. Livestock products also serve as major source of industrial raw materials as well as major source of non-oil foreign exchange earnings for Nigeria. For instance, cattle are property and, accordingly, they represent variable degrees of wealth, social status and community influence. They are a man's legacy to his sons. They can be exchanged to symbolize formal contracts of friendship and mutual assistance.

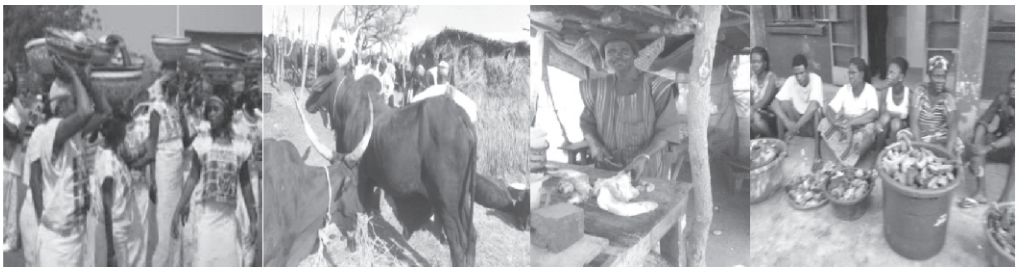
Largely, the contributions of livestock sector in Nigeria need not to be over emphasized, in view of the fact that it has influence in every angles of the national economy. In other words, majority of Nigerian populace largely depend in either the production or distribution of the animals or their products. However, the most amazing issue is that despite the immense significance of the sector and the acute problems that

characterize it, the government of Nigeria has failed to come up with meaningful policy strategies that may assist the both the breeders and the marketers in the scene. It is hoped that this study will serve as a channel through which both the governments and the public will appreciate the significance of the sector and jointly come forward to solve some of its major challenges that deter its growth and development.

Livestock as Sources of Employment and means of Livelihood

Livestock sector is one of the most important agricultural sectors in Nigeria. It is, indeed, one of the most lucrative businesses to most agriculturalists. The bulk of the population of northern Nigeria are employed in the agricultural sector and animal husbandry. The sector provides employment to the livestock breeders and marketers as well as to those that engage in the processing and selling of animals' products. For example, the full time Pastoral nomads, particularly the Fulani communities, depend hundred percent on the income generated from the sale of the animals and their products. Different categories of people that are employed in the processing and marketing of livestock and animal products such as meat, milk, bones, hones, hides, and manure equally obtain their means of livelihood from the livestock sector. In other words, it serves as source of income to both producers and distributors alike. Thus, livestock marketing constitutes an important sector of the Nigerian economy(Aronson D.,1980).

CATEGORIES OF PEOPLE EMPLOYED BY LIVESTOCK SECTOR



Source: Field Work (2014):

The different categories of people employed in the livestock sector include, the breeders at the centers of production, cattle dealers/traders, the landlords or proprietors, brokers, laborers and transporters at the markets, and the butchers at the abattoirs. In addition, several men and women that are involved in processing and marketing of meat, hide, skin, bones, hones, and fats of livestock are provided employment by the livestock sector (Hutman K., 2018).

In another dimension, livestock serves as important trade and marketing item to families and communities throughout the nation. Livestock ranging from cattle, goats, sheep, and camels, among others, are viable items of trade across Nigeria. In almost all parts of the country where human populace settle, one may find livestock markets where people involve in either the production or distribution processes of livestock or its products.Cattle, which are considered something of prestige among breeders, are marketed because of some socio-economic and political reasons (Frantz C., 1978).

CATTLE ON DISPLAY AT MARKET FOR SALE

Source: Field Work (2014):

Prior to the advent of petroleum in Nigeria, hides and skin were among the major foreign earnings in the country from 1987 onwards. For instance, Nigeria realized the sum of **N23, 5** million from **6568.47** metric tons of undressed hides and skin while **90%** of hides produced around this period were sold for human consumption within the nation (Andrew C. I., 1996).

The occupants of the Lake Chad region are the major livestock producers in northern savanna of Nigeria. Consequently, hides and skin production and marketing have been a major occupation of the people. Study of hides and skin production between 1992 and 1994 showed that cattle hide production decreased from **37, 220** pieces in 1992 to **26, 333** and **25, 247** in 1993 and 1994 respectively.The decreases in production were attributed to effects of high rate inflation and political crises experienced over the years, especially in 1993, as a result of the annulment of June 12 presidential election (Albert J. K., 2019).

PERCENTAGES OF HIDES AND SKINS USESAGE

USERS	**HIDES**	**SKINS**
Consumers	90%	----------
Leather companies	6.7%	36.7%
Local Tanners	----------	33.3%
Exporters	3.3%	30.0%
Total	100%	100%

Source: Igene, J.O,. and Alaku, O. (1984): "Cattle Slaughter and Beef Availability in Maiduguri, Borno State of Nigeria," Journal of Animal production and research, 1984.

From the above table, it is clear that **90%** of the hides were sold to consumers, **6.7%** to leather companies, and **3.3%** to exporters, while local tanners made little use of the hides.

HIDES TURNED INTO FOOD (APO) READY FOR SALE TO CONSUMERS

Source: Fieldwork (2014)

In addition, meat, bones, and hones of livestock are also commodities of trade in Nigeria and are important items of export trade for oversea industrial uses. The meat are eaten, the bones and hones are in high demand by industries and factories within the nation and abroad.

Besides being a source of employment and income to individuals, livestock are a source of food in form of meat, hides, and milk to consumers. Milk and blood of cattle are drunk; their meat is eaten; their fat used as food. Livestock meat is one of the most nutritious foods used for human consumption. Meat is an excellent source of high quality protein, it also contains large amount of minerals and essential vitamin B.12. Protein from livestock is needed for physical and intellectual development as well as for developing immunity against disease (Fricke W., 1993). To this regards, herdsmen eat meat and almost every animal sold ends its career in the pot.

In many parts of West Africa, animals are raised primarily for auto-consumption, and only secondarily for milk. During birth, death, marriage, and circumcision rituals, the Fulani slaughter a goat, a sheep, or a barren cow. The meat is shares among guests, friends, relatives, and neighbors. Apart from killing of the beasts to grace ceremonies, or to entertain important guests, there are people eating red meat every two weeks for good health (Smith S., 1978).

In Nigeria, livestock provides about 36.5% of total protein intake, but this still falls short of the minimum animal protein requirement recommended by Food and Agricultural Organization (FAO) and World Health Organization (WHO). Indeed, 26% of the approximate 42-67 grams of proteins that make up the average daily intake of adult is derived from animal protein. The daily calorie intake for both adults and children are mostly taken mainly in form of starch from tubers. The staple foods are particularly deficient in protein, and deficiency diseases such as kwashiorkor, underweight, hunger edema, apathy, and distended stomach are very frequently encountered among children (Hjort A., 1980).

Similarly, from cattle, milk products such as cheese, yogurt, and butter are obtained. Dairy cattle include the various breeds of cattle, which are kept primarily for

milk production. For instance, the cattle breed that the Shuwa-Arabs prefer are the Wadara type and the Fulani prefer the Abore or Bunaji breeds. Both the Wadara and the Abore are large cattle, which have higher milk potential than any other Nigerian cattle breed. The average yields of 9.18 kilograms per day are recorded for these breeds. Therefore, cattle are very important because they served as source of food or protein (Ademosun, A. A., 1973).

Furthermore, livestock production is an instrument to socio-economic change to improve income and quality of life. Cattle that are bought and kept solely to provide milk and milk products (sour milk and butterfat) by the nomads can be sold to provide cash with which to purchase additional grains for the families. Livestock are important food security that can be saved and multiplies as a critical source of food, income and production inputs for poor and marginal communities (Van Hoeve K., 1971).

Keeping a large number of herds is not only important for dietary sufficiency, it is also important as insurance against droughts, diseases, bushfires, livestock thefts, and wildlife attacks. Knowing the unpredictability of their region, Sahelian pastoralists overstock in favorable periods to have enough animals survive through bad times. Building herds to the largest extent conveys a greater margin of security and confers a safer access to more herds in post-disaster periods than maintaining small herd size. In other words, sustainable livestock production systems enhance communities' capacities to diminish risk, manage uncertainties, and cope with difficulties (Mackenzie W., 1983).

Livestock are prestige-makers, barter items or currency, insurance against disasters, and sources of food and labor. For instance, cattle are property, and accordingly they represent variable degrees of wealth, of social status and of community influence. They are a man's legacy to his sons. They can be exchanged to symbolize formal contracts of friendship and mutual assistance. The transfer of cattle from the groom's family to the bride's is needed to validate a marriage. The sacrifice of cattle is a vital feature of religious observances (Henriksen G., 1974).

CATTLE KEPT BY FULANI AS PRESTIGE AND WEALTH

Source: Field Work (2014):

Therefore, livestock is a valuable asset, which plays a crucial role in herding and farming systems and comprehensively contributes to rural poverty reduction. Livestock per se is a natural capital that has shaped the lifestyle of many human communities with its products and services through time all over the world. To many communities,

households and individuals, it is essential in enabling effective use of natural resources towards secure and sustainable livelihoods. In this respect, livestock also contributes to household financial capital, as it can be a primary source of saving, income, credit, insurance, loans, gifts, and investments (Helleneiner G., 1972).

Not only do they serve as social and economic currencies, cattle are also prestige-makers in pastoral societies. The tendency to keep many animals comes from the high premium pastoralists attach to their herds. The respect and influence a Fulani commands in his community increases with the increase in his livestock wealth. Having many herds is important for food stability in pastoral societies. With enough herds, a person can participate in a wide range of social and economic activities. According to the Fulani slogan, "a man who has enough cattle has nothing else to worry much" (Galaty, J. D. A., and Philip S., 1980b).

To poor and marginal communities, livestock represents an invaluable element of identity and the vital interface with the living environment. Livestock serves as an agent of empowerment and gender balance. Livestock keeping is mainly a family practice and gives women, elders and youth a voice and power in the household economy. Socially, livestock can help poor families in coping with some of the devastating effects of HIV/AIDS and other diseases. Livestock prompts the delivery of basic services to rural poor, such as rural finance, health education, extensions, and information (Mackenzie W., 1983).

Largely, it is clear that the roles of livestock industry as an agent of employment are remarkable and diverse. Indeed, it has filled a very large vacuum of Nigerian unemployment crisis by providing a means of livelihood to different categories of people.

Livestock as Source of Transportation, traction and Manure or fertilizer

Animals provide energy by transforming plant energy into useful work and services. Livestock are used as a productive physical capital. For pastoral societies, it represents the vital 'technology' that allows producing valuable products from limited resources. Livestock can store and transfer food from one season to another, thus buffering critical seasonal food gaps, and its transport capacities allow for pastoral mobility and trade patterns. Animal traction is a relevant factor for poor agro-pastoral and farming smallholders.

In the rural areas, the bovine provides the power for plowing, threshing grains, moving goods, and drawing water from the wells. The animals help convert energy stored in grass for human use. Cattle, particularly bulls, are used for plough in tilling the land during farming season and off- farm transportation. In the arid zones of Borno, cattle are used in drawing water for both human and livestock consumption. In some parts of the world, bulls are trained to lift heavy loads. Animal transport is vital to access health centers for marginal rural poor to services (Sandford S.,1982).

The oil glut of the 1980s caused a fall in oil revenue and food importation. Policy makers realized that more food had to be nationally produced. Due to the migration of laborers to the cities and the increased school enrolment of young men and women, the rural labor force appeared insufficient to produce the needed increases in food and cash crop production as the smallholder farmers produced about 90% of the food and raw materials. Agricultural mechanization through tractorization and animal traction became

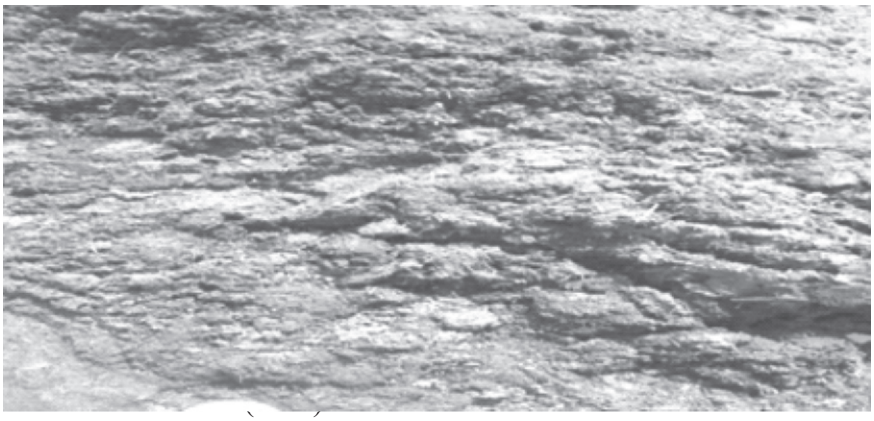
the only viable answer (Abalu G., 1985).

Due to low human labor in the agricultural sector, the importance of animal traction is therefore gaining ground, especially in the Sahelian and the Sudanian zones. Even in the sub humid zone of the country, efforts are being made to spread the use of animal traction. The White Fulani, Sokoto Gudali, and Zebu cattle are the main breeds of cattle employed for traction in northern Nigeria. Animal traction using the ox-drawn ridger appeared in northern Nigeria from 1925 to 1930 and was used by various farming families growing cash crops. Its spread became more widely recognized when Fricke published statistics on the number of mixed farmers which had grown from just three in 1928 to 32,261 farmers in 1964. Since then, animal traction utilization has gradually increased in the Sudan and Sahelian areas (Fricke W., 1979).

Animals are good sources of energy and means of transportation for rural dwellers and to urban population. In the towns and cities, one may find large bulls are in use to transport heavy goods and objects such as sand and molded breaks.

Notwithstanding, animal manures are very rich source of Nitrogen that supports growth and multiplication in crops. It also binds the soil together, thus making the soil rich in terms of crop production. Therefore, animal manure served as fertilizer long before the introduction of different types of modern fertilizers for the production of food crops for both local consumption and for export. Even today, because of insufficiency in food production and lack of supply of modern fertilizers to the farmers, animal manures are widely used by farmers. Likewise, cattle bones are used in the manufacturing of schools' chalk.

CATTLE MANURES AS FERTILIZER



To a northern Nigerian farmer, animal manures are even better than modern fertilizers because of their lack of side effects to the soil. Therefore, cattle manures are rich sources of fertilizer to the Nigerian farmers.

Furthermore, animal dung is used for fuel through dung cakes or biogas to replace charcoal and wood. In an age in which energy demands are increasing, measures are needed to implement a more efficient use of biomass reducing pressures on natural resources (i.e. facilitating large-scale dissemination of bio digesters). In respect to such findings, many northerners in Nigeria use dung as home plastering and as fossil fuel for cooking. West African farmers use browsing animals to remove unwanted shrubs. The

Food and Agriculture Organization (F.A.O.) has suggested the use of goats in clearing stubble in Nigeria's Guinea Savanna where hand and machine have become costly and ineffective in removing re-growth. Therefore, it is necessary to develop a sustainable livestock manure management to control environmental losses and contaminant spreading (Wennergreen E. C. et'al., 1984),

Livestock Products as Source of Raw-Materials and Revenue to Government

Hides and skin obtained from animals are good and rich raw materials that are used in the manufacturing of sweaters, blankets, wools, shoes, belts, handbags, etc. Recently, the uses of hides and skin have increased. They are now used for making sausage, felting and plaster retardant, upholstering, brushes, and glue by industries in the country.

HIDES, BONES AND HONES OF CATTLE AS RAW MATERIALS

Source: Fieldwork at Maiduguri Abattoir: (2014):

Marketing of livestock and livestock products have led to the establishment of market relationships between poor households and marginal groups. Animal products are often critical assets to access market and trade networks at different levels, which are critical in ensuring subsistence means as well as participation in the wider societal frame. Therefore, livestock and livestock products serve as commodities of trade that can be bought and resold for profit.

PRODUCTS MADE FROM HIDES AND SKIN OF CATTLE

Source: Fieldwork (2014):

Furthermore, livestock production and marketing serve as a source of revenue

to the government. For instance, it is an important source of revenue generation to the government in form of *jangali* or animal head tax and other forms of revenues generated in the process of marketing livestock and its products. In a similar vein, taxes on hides and skins form other sources of revenue to the government. In Borno state, for instance, the sum of **N63, 870** was realized from taxes on hides and skin in 1992. This figure decreased to **N10, 870** in 1993 and to **N25, 260** in 1994. The decreases within those periods were attributed to the political unrest in the country during the period that reduced the interstate and border trades on hides and skins(Andrew C. I., 1996).

Official records on Camel-hides trade were not available, since wet camel-hides were smoked, cut into pieces, and sold in bags for human consumption. Within these three years, the government of Borno state realized the sum of one hundred and ninety nine thousand, four hundred naira (199,400) as revenue from sellers and buyers of hides and skins in the state. Equally, the Federal Government of Nigeria generated substantial amount of capital as revenue from the hides and skins export (Andrew C. I., 1996).

Conclusion

Conclusively, the role of livestock in human development is enormous. Animals satisfy a wide range of uses and cattle mean many things. Milk and blood of cattle are drunk, their meat is eaten, and their fat used as food and cosmetics. Similarly, their urine as cleanser, their hides make sleeping-skins, shoulder capes, shoes, bags, anklets and their horns and hooves provide snuffy holders, feather boxes, and food containers. Bags are made from scrota, their intestines are used for prophecy and their chyme for anointing, and likewise their droppings provide fertilizer. The livestock sector provides employment to many categories of people ranging from the producers down to the distributors of different levels.

Largely, the Nigerian citizens need the meat and milk from the herds, the farmers need the dung, and the bulls for farming, the industries need the hide/skin, bones, and hones as raw materials. The government needs the revenue from cattle trade and political control of the nomadic pastoralists. Therefore, it is in the best interest of Nigerian to maximize the fiscal and dietary contribution of these animal breeders. Because, despite such enormous contributions to the nation's economy, which are diverse in nature, the sector is characterized with myriad problems that need urgent attention from both the public in general and the government in particular.

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Perceived Benefits of Physical Exercise Among Staff of Tertiary Institutions in Adamawa State, Nigeria

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Abstract
Benefits of physical exercise among staff of tertiary institutions in Adamawa State was investigated as a basis for formulating proper exercise intervention strategies. The study utilized descriptive survey design. The purpose of the study was to determine the benefits of physical exercise among staff of tertiary institutions in Adamawa state, Nigeria. The instrument used for data collection was a questionnaire adopted from Exercise Benefit/Barrier Scale (EBBS) developed by Sechrist, Walker and Pender (1985) which was validated by five experts. Three hundred and thirty (330) copies of the questionnaire were distributed among study participants in six institutions of higher learning in Adamawa state. The scale comprised two components; Benefits and Barriers dimensions. To achieve this purpose, three research questions were posed. The instrument had a four response forced-choice Likert-type format with responses ranging from 4 = strongly agree (SA), 3 = Agree (A), 2 = Disagree (D) and 1 = strongly Disagree (SD). The findings of the study revealed that both male and female staff in institutions of higher learning in Adamawa State perceived exercise as highly beneficial. However, male staff had higher perceived benefits score than their female counterparts. (Male: x = 95.02. SD = 3.08) > female: x = 94.04, SD = 4.35. There was also no significant difference in perceived exercise barriers among the staff of tertiary institutions in Adamawa state. Based on the finding of the study, it was concluded that staff of tertiary institutions perceived exercise as highly beneficial. It was recommended that since staff of institutions of higher learning in Adamawa State irrespective of gender and religious affiliations have perceived benefits of exercise, there is the need to explore programmes that will enable staff across the sub-groups to overcome barriers that could discourage physical exercise participation.
Keywords: Perception; Physical exercise; staff; benefits; tertiary institutions

Introduction

Participation in physical exercise has remained an important behavioural lifestyle for promoting and maintaining recreational experience, social and psychological wellbeing, and physical health. Exercise has become so important globally that it has increasingly attracted the interest of many governments of the world (Daskapan, Tuzun & Eker 2006). As a result, participation in many countries of the world in physical exercise has been made mandatory (El Ansari & Phillips 2004). Also, in many establishments such as in industries and schools, certain periods are set out to enable workers or students participate in exercises of their choice (El Ansari & Lovell, 2009).

Exercise is any form of physical activity that is specifically planned, structured and repetitive such as weight training, tai chi, or an aerobics class (Sofi, Capalbo, Cesari, Abbate & Gensini, 2008). Exercise is an activity that gets one's body moving which enables the respiratory organ to undergo some physiological changes (National Institute of Health 2012). Exercise is an activity done for the purpose of refreshing the body's cardio respiratory system so as to enable the body perform above average levels of human

endeavours. This principally explained further that individuals, young and old, irrespective of gender, are liable to some illnesses once they are not involved in regular exercise routine because of their physiological responses.

Cliff (1992) defined exercises as systematic process of repetitively programmed exercises or work involving acclimatisation, conditioning, repetitive performance exercise for development and maintenance of physical fitness that enables the individuals to cope with the general and specific sporting activities, be it competitive, recreational, casual or emergency activities. It is a deliberate movement of any part or the whole of the body for definite purpose. This definition implies that exercises have a lot of influence on and contribution to enhance qualities of life and promote optimum performance and wellness of participants.

Physical exercise involves the movements of the body that results in the contraction of skeletal muscles and increases in energy levels. There are numerous healthy lifestyles or behaviours that contribute to our quality of life, health and our general well-being. A study by National Association for Sport & Physical Education (2003) found that women's perception and attitude on physical activities help them to reduce their stress levels and improve their work-related time management. On the other hand, men view physical activities as a way to an active lifestyle. The attitude and perception of an individual towards physical activities determine his/her level of enthusiasm in living an active life. One's attitude serves as an important evaluator that gives meaning to his/her symbol of identity (Bouchard, Lykken, McGue, Telegen & Segal 1990).

Staff Participation in Regular Exercise

Staff of tertiary institutions need regular, moderate exercise to help manage stress and improve their moods which provides one with health benefits that can help you feel better and enjoy life more as you age. In addition, being active on a regular basis may help reduce feelings of depression. Study by Nahas & Goldtine (2003) suggests that exercise can improve or maintain some aspects of cognitive function, such as one's ability to shift quickly between tasks, plan an activity and ignore irrelevant information.

The benefits of regular exercise for physiological and psychological health are well documented. According to Mcqinnis & Lee (2000), Daskapan, Tuzun & Eker, (2006), participation in regular exercise significantly postpones or prevents common musculoskeletal disorders including low back pain, neck and shoulder pain and decreasing the risk of developing coronary heart disease, hypertension, diabetes, osteoporosis, obesity and colon cancers, reduced risk of premature death, reduction of depression and anxiety, control of body weight, development of strong bones, joints and muscles, development of strength and agility in older people that enable them move better without falling and the promotion of psychological wellbeing.

However, despite the well published benefits of physical exercises, many individuals in developed countries rarely engage in exercises sufficient for health benefits such as in Australia (Lovell, Ansari & Parker (2010), in America, Sofi, Capelbo, Cesari, Abbate & Gensini, (2008), and in United Kingdom (The Health Survey for England, 2002). Participation in moderate to vigorous physical activities has been generally decreasing around the world. While this decrease has been very significant in industrialized countries, it has been very high in developing countries. In the U.S.A. for example, the proportion of people aged 15years and above, who do not engage in exercise, is reducing to 1.5 percent (American College of Sports Medicine 1995). This segment of

population is not reducing even to 95% in developing countries. There is therefore a challenging task to educate and motivate people to incorporate regular exercise as an essential part of their lifestyle (American heart association 1995).

Benefits of physical exercise are conceptualised in this study in line with Lewis & Malow (1997) definition as a person's opinion of the value or usefulness of exercise, as a behaviour in decreasing the risk of developing a disease. Developing and maintaining aerobic endurance, joint flexibility, and muscle strength are important in a comprehensive exercise program, especially as people age. Elderly women and men show improvement in exercise training (Mcqinnis & Lee, 2000). Activities such as walking, hiking, stair-climbing, aerobic exercise, calisthenics, resistance training, jogging, running, bicycling, rowing, swimming, and sports such as tennis, racquetball, soccer, basketball, and "touch" football are especially beneficial when performed regularly(Nahas & Godfine,2003).

Perceived barrier to exercise, on the other hand in this study adopts the definition by Bandura (1977) as a person's estimation of the level of challenge of social, personal, and economic obstacles to a specified behaviour or their desired goal status on that behaviour which may hinder participation in exercise. Barriers to physical activity can be overcome by a sensible and integrated approach that considers personal circumstances and develops a programme achievable within these constraints (Pinto & Marcus 1995).

Perceived benefits and barriers intensity to exercise in this study will comprise two components: Benefits and Barriers. According to the developers, Sechrist, Walker and Pender (1985), individuals perceive exercise as beneficial in various degrees with specific to life enhancement; physical performance, psychological outlook, social interaction, and preventive health. While they also consider barriers to exercise as related to exercise milieu; time expenditure; physical exertion; and family discouragement. There are other factors that influence how individuals would participate in exercise, these include demographic variables such as age, gender, religious affiliation, attitudes and beliefs about exercise.

The benefits of exercise in tertiary institutions will help to develop staff members both physically, psychologically and socially, especially when it comes to individuals partaking in the activity of their choices, for example, recreation. It will also enable academic and non academic staff to discipline themselves on physical activities for the avoidance of illness such as diabetes, hypertension and overweight among the staff of institutions of higher learning.

Benefits of participation in physical Activity

Participation in regular physical activity provides a large range of health benefits both physical and mental (Bauman, Bellew, Vita, Brown & Owen 2002). Physical inactivity is the second most important risk factor after tobacco use that contributes to the burden of disease, mobility and mortality. Benefits of physical activity is conceptualized in this study in line with Rimer & Lewis (2002) definition as a person's opinion of the value or usefulness of physical activity/ exercise, as a behaviour in decreasing the risk of developing a disease

The benefits of exercise in tertiary institutions in Adamawa State will help to sensitize the students on the importance of physical activity in their lives. This will avail them the opportunities physical activities offer which will help in development of sports

in institutions of higher learning. The finding will also create awareness to the students on the perceived benefits//barriers and contribute to the development of physiological and psychological levels, especially during competition, such as (NUGA, NACEGA, and NAPOGA), organised to associates students' interactions. Also, the benefits will as well give female students equal opportunity to participate in various physical activities as male do, this is because women seem to record high rate of inactive behaviours compared to men and mainly because of lack of encouragement by the opposite sex.

. The benefits of exercise in tertiary institutions will pave ways for gender equity because it is an avenue for empowering girls and women, given that they are often excluded from participating and enjoying the physical and psychological benefits offered by sport. By directly challenging and dispelling misconceptions about women's capabilities, integrated sport programmes help to reduce discrimination and widen the role prescribed to men.

The benefits of exercise in tertiary institutions will enable religious organisations, for example, Christians and Muslims preach against laziness, and for the body and soul to function effectively, and to avoid stress and anxiety, especially during prayers. Individuals need to engage themselves in daily workout. What this statement means is that both religions use their physical body to worship either in the Church, Mosque or at home and this body needs physical activity/exercise in other to function effectively. In such case, it is the duty of the religious bodies with the collaboration of physical exercise specialists to come up with a special programme that will sensitize their members to fully understand the importance of physical activity to the body and soul.

This study will be of benefit to all the affected tertiary institutions because most of the policies, programmes and strategies that are to be implemented regarding physical activities will be geared towards making effective changes from the already existing ones, thereby creating substantial recreation for all varieties of people who intend to participate in physical exercise.

Methods

Research design

Descriptive survey research design was used in this study. According to Emaikwu (2011), the design describes and interpretes what exists at present. Its scope is very vast and is concerned with conditions or relationships that exist, prevail, points of view or attitudes that are held, processes that are going on, influences that are being felt and trends that are developing. Akintunde (2008), among others, successfully used this design in similar studies on Student Perception of Effects of Physical Fitness Programme on their optimum Performance. The design was therefore considered appropriate for studying the perceived exercise benefits and barriers among staff and students of institutions of higher learning in Adamawa state.

Area of the study

The location of this study was Adamawa State which is one of the largest State in North Eastern Geopolitical Zone of Nigeria. It occupies about 36,917 square kilometres. It is bordered by Borno State to the Northeast, Gombe State to the West and Taraba State to the Southeast. It has a population of about 3,168, 101 people (Adamawa Population

Ccommission 2012). The people of the area are mostly farmers; they produce mainly beans, millet, maize, cassava, yam, rice and sweet potatoes. The existing socio-cultural activities in the state include traditional wresting (Dambe) and fishing festival (Nwunyo), including pastime activities such as horse riding, langa, etc, which are organized for competition especially during festival period at the emir's palace in which all the local government areas are represented. The state has 21 local government areas with 53 ethnic groups.

Sample and Participant

A total of 330 questionnaires were distributed to the respondents in the six (6) tertiary institutions through five research assistants. The procedure for sample selection involved the use of Multi-stage sampling technique. This was to enable proper representation of variables under study. This sample size was in line with the suggestions of Cohen, Manion & Morrison, 2009. According to these researchers, when the population of a study is above 2000, the minimum sample size, at 95 percent confident level will accurately represent the target population of 322. The present study, therefore, with the population of (21,090) and the sample size (330) met the above criterion.

The 1st stage of the study involved the six (6) institutions of higher learning for the study, which were FUTY, Yola, AUN, Yola, FCE Yola, COE Hong, FEDPOLY Mubi and SPY Yola. The 2nd stage involved the schools/faculties used in all the institutions for the study. The 3rd stage involved the selection of male staff (210), female staff (120), for the study. The 4th stage involved the selection of staff based on their religious affiliation, that is, Christians and Muslims, for the study. Muslim staff male (120), Christian staff male (90), Muslim staff female (60), Christian staff female (60). Out of this population selected from the (6) institutions of higher learning, 55 sample of staff members each were drawn from the (6) institutions. On the completion of these sampling procedures, the total of (330) sample of staff were selected for the study.

Instrument and Procedure

The Exercise Benefits/Barriers Scale (EBBS) developed by Sechrist, Walker and Pandar (1985) was adopted for the study. The instrument was a 43 item questionnaire developed to measure Perceptions of individuals concerning benefits of and barriers to participating in exercise. According to the developers, the instrument may be scored and used in its entirety or as two separate scales, which are benefits and barriers. The benefit components comprised 29 benefits items categorized into five subscales: life enhancement (8 items), physical performance (8 items), psychological outlook (6 items), social interaction (4 items), and preventive health (3 items). The barrier component comprised 14 barrier items categorized into four subscales: exercise milieu (6 items), time expenditure (3 items), physical exertion (3 items), and family discouragement (2 items). The instrument had a four response format with responses ranging from strongly agree(SA)=4, Agree (A)=3, Disagree (D)=2 and strongly Disagree (SD)=1. The barriers scales needed not to be reverse-scored in that case because the two instruments were analysed separately in the study. Also, only the benefits aspect of the component is modified because the research deals specifically with exercise benefit scale.

Data Analysis

A 95 percent return rate was recorded as the questionnaires were filled and collected at the point of distribution by the researcher and the research assistants. The response options were assigned four - point scale response and scored as 'Strongly Agreed' (4 points), 'Agreed' (3 points), Disagreed' (2 points), and 'Strongly Disagreed' (1 point). The statistical analysis was done using the Statistical Package for Social Science (SPSS) version 16.0. To answer the research questions, means scores, frequencies, percentages and means (real limits of numbers) were used. The scores on the total instrument range from 43 to 172. The higher the scores, the more positively the individual perceives exercise. When the benefits scale is used alone, score range is between 29 and 116. The criterion for decision was from 88-116 (high perception), 58-87 (moderate perception) and 29-57 (negative perception) for exercise benefits. The data were then analysed using the Statistical Package for Social Science (SPSS). The mean scores and standard deviation of the items in the questionnaire was used in answering research questions 1-3, using frequencies and percentages, while t-test statistics was used to test null hypotheses at .05 level of significance.

Results-Three hundred and thirty copies of questionnaires were distributed and a total of three hundred and fifteen were returned. The 95 percent returned rate was achieved because of the on-the-spot distributions and collection method adopted in data collection. The results are presented in the tables below with brief descriptions according to research questions and hypotheses.

Table 1: Staff Perception of Exercise Benefits (PEB) in Tertiary Institutions in Adamawa State (N=315)

Score Range	Frequency	%
29 – 57	39	12%
58 – 87	52	17%
88 – 116	224	71%
Total	**315**	**100%**
Average	**94.43**	
Std. dev.	**4.21**	

Table 1 shows the distribution of scores and mean scores of staff perception of exercise benefits. The table revealed that 12% of all sampled staff scored between 29 and 57, also, 17% of all the staff scored between 58 and 87, while the rest 71% of all the sampled staff scored between 88 and 116. The table revealed further the mean scores and standard deviation (x=94.43, SD=4.21) respectively. Thus, with the major scores falling between the ranges of 88 and 116 and overall mean scores of 94.43, it indicates that the staff have

high perception of exercise benefits.

Table 2: Staff Perception of Exercise Benefits (PEB) Based on Gender (N=315)

	Male		Female	
Score Range	**Freq**	**%**	**Freq**	**%**
29 – 57	26	14%	13	11%
58 – 87	28	15%	24	20%
88 – 116	138	72%	86	70%
Total	**192**	**100%**	**123**	**100%**
Average	**95.02**		**94.04**	
Std. Dev.	**3.89**		**4.35**	

Table 2 shows the responses and mean scores for Male and Female staff on Perceived Exercise Benefits. The table revealed that 14% and 11% of both male and female staff respectively scored between 29 and 57. Also, 15% and 24% of both male and female staff scored between 58 and 87, while the rest 72% and 70% of male and female staff respectively scored between 88 and 116. The table revealed further the respective mean score and standard deviation values (x= 95.02. SD =3.08) and (x= 94.04, SD= 4.35) for both male and female staff respectively. Therefore, since larger percentage of staff, irrespective of gender, scored between 88 and 116 alongside with their respective means, it indicates that all staff irrespective of gender have high perception of exercise benefits

Table 3: Perception of Exercise Benefits (PEB) among Staff According to Religious Affiliation (N=315)

	Christianity		Islam	
Score Range	**Freq**	**%**	**Freq**	**%**
29 – 57	20	13%	19	12%
58 – 87	24	15%	28	18%
88 – 116	114	72%	110	70%
Total	**158**	**100%**	**157**	**100%**
Average	**94.19**		**95.16**	
Std. Dev.	**3.89**		**3.84**	

Table 3 shows the distribution of responses and mean scores of Staff on perceived exercise benefits in respect to their respective religious inclination. It revealed that 13% and 12% of

both Christian and Muslim staff scored between 29 and 57. Also, 15% and 18% scored between 58 and 87 respectively, while the rest 72% and 70% of both Christian and Muslim staff respectively scored between 88 and 116. The table depicted further the respective average and standard deviation values (x=94.19, SD = 3.89) and (x= 95.16, SD=3.84) for both Christian and Muslim staff. Therefore, since most staff, irrespective of religious inclination, scored between 88 and 116 and their respective mean scores of 94.66 and 94.19, which also fall in the range of 88 and 116, both the Christian and Muslim staff have high perception of exercise benefits.

Discussion

Adequate physical activity has a critical bearing on wellbeing and quality of life (McAuley & Rudolph, 1998). Tertiary institutions present key opportunities to promote PA behaviour in staff and young adult populations, for instance, male and female students. Also, this will facilitate the design of effective and specialized PA promotion programmes. The present study examined the perceived exercise benefits of staff of tertiary institutions in Adamawa State, Nigeria.

In connection with the first objective, the finding in Table 1 shows that the mean score response (x=94.19, SD = 3.89), while that of Muslim staff was (x= 94.54, SD=5.38), which, according to the criteria, falls between 88-116 range, indicating that both the Christian and Muslim staff have positive high perception towards exercise benefits. The results also indicated that Muslim staff have a higher positive perception regarding exercise benefits than the Christian staff. This finding, however, was not expected because the world of sport today is highly dominated by Christians. In an article written in Women Sports and Physical Activity (2010), it was observed that the attitudes of Muslims, especially women, towards sports participation need to be sensitively developed in order to increase participation. In this article, some of the benefits derived by both religious bodies were ability to withstand pressures, resistance and endurance during worshipping because the mind needs absolute concentration while praying. However, the observed differences between Christians and Muslims were not significant as revealed by t-test.

Conclusion

The findings of this research reveal that participation in physical activity declines with age, especially between 18 and 66 years corresponding roughly to age brackets of staff in institutions of higher learning. The findings further revealed that there is need to understand the motivations especially perceptions held by diverse groups of individuals regarding the benefits and barriers to physical activity (PA) programme policy and implementation strategy initiatives in institutions of higher learning.

The study equally revealed that members of staff perceive benefits of exercise as highly beneficial to general wellbeing in institutions of higher learning in Adamawa state. Staff of tertiary institutions do not differ significantly in their perception of exercise benefits.

Also, both male and female staff perceive exercise as highly beneficial to general wellbeing in tertiary institutions in Adamawa state. However, male and female staff did not differ significantly in their perceptions of exercise benefits.

It was discovered also that Christian and Muslim staff also perceived exercise as

highly beneficial to general wellbeing. In addition, there were no significant differences in their perceived exercise benefits scores.

Recommendations

Based on the findings, discussions and conclusions in this study, the following recommendations were made.

1. There is need for every staff of tertiary institutions in Adamawa State, irrespective of gender, to have a basic knowledge of benefits of exercise so as to be able to overcome the hindrance factors such as barriers that could discourage participation in physical exercise.
2. Staff and all the stakeholders in tertiary institutions in Adamawa State, irrespective of religious affiliation, need to be well informed about the importance of exercise and of what benefit it has to human development.
3. Perception of Staff towards the benefits of exercise should be intensified in our workshop, clinic, seminar and the likes so as to maintain the status quo.
4. Government should establish in each university or college campus fitness centres so that the benefits of exercise can be felt by both staff and students, most importantly women under purda.

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A Historical Survey of the Significance of Animal Husbandry in the Economy and Society of Kilba (Huba) People of Adamawa State, C. 1500 – 1960 AD

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Abstract
From time immemorial, animal husbandry has been of great significance to the development of human society, particularly in Africa. This paper, therefore, examines the significance of animal husbandry among the Kilba (Huba) People of Adamawa State from C. 1500 – 1960 AD. The choice of the period C.1500 to 1960 AD is because it marked the period of the emergence, growth and eventual fall of the Kilba kingdom which was witnessed the period of colonial rule over the Kilba District and eventual independence of Nigeria in 1960. The paper shows that Kilba people, who nowadays live in Hong Local Government of Adamawa State of Nigeria, heavily utilized animal husbandry, especially goats, chickens, sheep, cows and birds, as an aspect of their source of livelihood. Besides, the Kilba people used animals for sacrifices, particularly to God, supernatural beings, spirits or the living-dead as well as on great occasions, such as at the rites of passage – birth, initiation, marriage and death. The paper, therefore, undoubtedly concludes that, the significance of animal husbandry among the Kilba people was beyond economic aspect, but also on the social and political landscape. The paper utilized primary and secondary sources, including archival materials for data collection.
Key words: Animal Husbandry, Kilba Culture, Economy, Hills, Mountains

Introduction

In the pre-colonial period, various communities in Nigerian had their own indigenous economic activities such as farming, hunting, fishing, blacksmithing, trading, animal husbandry, cloth making and so on. Besides these, animal husbandry constituted an integral part of the economy of most Nigerian communities, including the Kilba.

With regard to Kilba people, animal husbandry facilitated development and relations in the economic, political and social spheres. However, this has so far not received the attention of researchers. It is against this backdrop that, this paper examines the significance of animal husbandry among the Kilba People of present Adamawa State from C. 1500 – 1960 AD. The paper examines some aspects of the pre-colonial and colonial economy of Kilba people. The paper shows that, Kilba community was not just a collection of people but those who were responsible for the production of their material cultural values that tailed with the demand of that era long before the advent of colonialism and even in the colonial period.

Animal Husbandry: A Clarification

Animal husbandry is an important component or branch of agriculture, concerned the domestication and raising of animals for meat, fibre, milk, eggs, or other products. It includes day-to-day care, selective breeding and the raising of ***livestock.*** In other words, **animal husbandry** is the controlled cultivation, management, and production of domestic animals, including improvement of the qualities considered desirable by humans, by means of breeding. In fact, animals are bred and raised for utility (e.g., food, fur, sport,

pleasure, and research).

The Rise of Animal Husbandry among the Kilba People and some Aspects of their Economy

Since the rise of Kilba Kingdom in the 15th century around prominent mountains and hills on which settlements and farmlands were situated, followed by the establishment or formation of the powerful Kilba Kingdom and its institutions under a dynasty during the period 1790, animal husbandry became significant in the socio-political and economic affairs of the community. Moreover, evidences have revealed that, by the 15th century upward, Kilba people, apart from farming as their main economic pursuit (production of food crops like beans, Okro and other vegetables),also domesticated goats, sheep, pigs, cows, dogs, poultry or chickens. They were equally successful in raising poultry, notably the chickens. The cows acquired by Kilba were mainly through raiding the Fulani camps, though according to Abubakar, as noted by Wajiga, the Kilba had their cattle, the short variety type before their acquaintance with the Fulani.The environment was also a critical factor not merely in crop cultivation, but also in the raising of animals. More so, the changing nature of the environment also led to introduction of new breed of animals. For instance, like the Fulani types of cows or cattle, horses and donkeys were introduced into Kilbaland from Borno where they served as means of transport while animals like dogs were used for hunting.

Of equal importance is to affirm that, women in Kilba land, even though generally relegated to the background, were actively found in almost all the economic activities. By implication, they played key roles in complementing their husbands or family needs. This is because as production depended upon the extent of labour supply, they practiced mixed cropping where varieties of crops such as guinea-corn, cotton, beans, Bambara-nuts, yam, groundnut and other vegetable were grown on the same farmland. In fact, the women were active in animal husbandry and were identified to possess a better culture of upkeep of goats and chickens than the men.

Reasons for the raising of Animals among the Kilba People

In Kilba tradition, every male adult or household kept animals in order to meet some basic needs that included the followings:

1. *Marriage rites/ceremonies*: In marriage, an animal was usually slaughtered during which people of all age groups, friends and community were invited to eat as evidence that a wife was brought to a husband's house. In other words, marriage celebration among the Kilba people is called "*gha-mala*." When a girl gets married to a young man, the bride-groom would take her to his father's or uncle's house for the marriage celebration. He will kill a goat for the "*gha-mala*" and invite friends and well-wishers for the celebration. In all marriages, a he-goat brought for a girl was costly. In courtship, a goat can be given as a gift to the girl's parents in order to smooth the relationship which in-turn would play a key role in the marriage ceremony.
2. *Funeral ceremonies*: In Kilba tradition, if for instance, a Kilba man's wife die, the husband must slaughter a he-goat in a ceremony called *Sigdifa* or *Sig-difa*. Hence, funeral/burial rites could also be by ritual; feasting for the spirit of the departed immediately after burial (*Bwazhazha*). However, in this case, it does not have to be a he-goat but mostly itshouldnot be less than sheep and chickens.

Chickens played important role in the the payment of bride wealth (*Sirfochi*) (something for the hand of the girl), at least 2 castrated cocks were given. But it could be 4 or 6 (*Putaku*), and because of this, each household kept chickens for that purpose. Hence, after the wedding festival/ceremony (*hga-mala*), the bridegroom, in the company of his friends, would escort the wife to her parents' house with the following items:

i. Michu'u (a castrated he-Goat) = 1
ii. Putaku (Chicken/castrated cocks) = 2 to 4 or 6
iii. Takulaku (Rolls of woven cloth/strip of woven cloth) =1 to 2 Bundle

Sir fo chi constituted all the afore mentioned items. These were given to the bride parents as token of appreciation. Without them, marriage was incomplete. Similarly, before the bride may enter the bridegroom's home, it was necessary for the bride to kill a goat and eat the cooked meat in the company of his relatives. The Kilba believed that "if a bride went to the bridegrooms home without the ceremony of killing and eating the goat, there was no marriage at all and the wife would be merely a harlot."

1. Animals further served as items of exchange for the acquisition of other goods of value as shown below:

Table 1: Unit of Measurement in Pre – Colonial Kilba Land

S/No	Measurement s	Traditional Value
1	One year castrated goat	= 1 Takulaku (cotton strips) or 7 Bangles
2	Baby Horse	= about 7 Takulaku
3	Female Horse	= about 40 Takulaku
4	Male Horse and a Cow	= 60 – 80 Takulaku
5	Chicken	= arms-chest measurement of Takulaku
6	10 castrated goat (Michi'u)	1 Gando or 1 well fatted goat can give the owner by exchange = 2 bundle of Nzaa
7	1 Mudari	= 3 to 4 measures of present day Mudu
8	7 basket	= Tuchi and Takulaku

Source: Oral Interview with G. M. Chaskda on December 31, 2018 and January 3, 2019; J. H. Pongri,

Aspect of the Economic History of Kilbaland, 1820 To 1934. Makurdi: Aboki Publishers, 2015.p. 21

Table 2: Showing some Traditional Currencies in Pre – Colonial Kilba Land

S/No	Measurement s	Traditional Value
1	1 Tuchi 1 Tuchi 14 Tochi	= 2 ½ arm-chest-arm measurement of cotton strips 14 arm 1 Takulaku = 40 pieces of cowries = Takulaku (1 roll of weaven strips)
2	Kwarkwar 1 Kwarkwar	i.e. cotton thread on a stick = Marici or Kucha'a = 14 Mar-Chi (half arm-chest of weaven strips of cloth rolled on a stick)
3	1 Bangles	= 2 Tuchi (2 arm-chest measures of weaven cotton strips)
4	7 Bandles	= 1 Takulaku (1 roll of weaven strips of cloth)
5	1 Bangles	= about 40 piece of cowries = ½ id approximately

Source: J. H. Pongri, *Aspect of the Economic History of Kilbaland, 1820 To 1934.* Makurdi: Aboki Publishers, 2015.p. 21; B. Y. Gudumbul, "A Study of the Emergence, Growth and Fall of the Huba Kingdom from C.1500 to 1906 AD." p. 134

1. Animals were also kept for sacrifices to God, supernatural beings, spirits or the living-dead. Kilba community made sacrifices on great occasions, such as at the rites of passage – birth, initiation, marriage and death. The items for sacrifices included cattle, sheep, goats, chickens and dogs. Other items included foodstuff like Maize, Guinea-corn, Millet, Groundnuts, Cassava, leaves, honey and eggs. Beverages like porridge, beer, wine and water were used. The Kilba people prayed to God when making sacrifices; and at funerals, the prayers were intended to secure peace for the living-dead; while at harvest times they expressed joy and gratitude to God. Sacrifices and offerings were also made at planting season they also offered sacrifices as means of purifying a village after an epidemic, and most of all, when the rains delayed to come.

It is important to state that sacrifices and offerings were believed to be the means of maintaining the relationship between God and man, the departed and the living. When this balance was upset, people experienced misfortune, or feared that evilwould come upon them. By implication, sacrifices were acts and occasions of making and renewing contact between God and man, the spirits, man and the departed. They served as symbols of fellowship and recognition that the departed would still be members of their human families, and be remembered in the family.

Animals, particularly black he-goat, were used as sacrifice during drought. In Kilba community, rain is regarded as a great blessing, and whenever it rained, people rejoiced, unless if it was excessive rain which damaged crops or causes harmful flooding. Whether among the farmers or pastoralists, the entire livelihood of the people depended on rain. But in case of drought, the Yerima (Prime Minister of Kilba), would ask the Chief to give a black-he-goat to the Belama (an official of the Zevi kindred, the Kilba clan). The Belama would kill the goat at the entrance to *Duhu-duhu's* cave (the rain cult cave at Hong Mountain). He would put the entrails into the cave and take the meat home. Before leaving, he would address Hyell (God), saying, "we have given Duhu-duhu his share, now help us, Oh Hyell, give us rain," then rain will come. But if the rain did not come, there was "dziviya khatu" by the Yaduma, the village head will give a white- cook, flour and native salt (wunu-dur) which will be cooked and a ceremony "Gwa-par" would beheld and thus, people would not go to farm on that day.

Other Aspects of Kilba Economy

Apart from the animal husbandry, the Kilba people engaged in wild games which wasan auxiliary economic activity. This was because it was not necessary to give up farming and engage in occupations such as crafts and manufacturing. As such, the hunters in the pre –colonial Kilba community used to undertake the hunting of animals on part time or seasonal basis; mostly in the dry season when restricted water supply made it easier to locate games. Besides, the forests in Kilba areas were rich in games.

The animals found in these forests included Rhinos, Reedbucks, Wolves, Warthogs, Python, Leopards, Lions, Tigers, Elephants, Monkeys, and Baboons, etc. Pongri noted that, some Kilba hunters also travelled to Hong District to hunt elephants for meat. Of these, Rhinos, Elephants, Tigers and wolves seemed to have disappeared for the past sixty years. Birds like Guinea Fowls, Ostriches and Eagles were also found. Every man was a part time hunter. Hunting was associated with charms and magic, possibly for safety or protection against the wild animals, their fellow human beings, and evil spirits in the forest, hills and mountains.

The traditional hunters used traps, spears, bows and arrows to hunt wild animals like monkeys, baboons, and pythons followed by birds and lots more. The essence of this was that, hunting provided additional protein and skins of animals like antelopes. Njag were used as Musical instruments while others were used in the making of bags, loin cloth (*bantebutual*), whips, mats and the horns of these animals were used as musical instruments to produce many tunes for various purposes and occasions.

The importance of hunting among the Kilba was reflected in the occasional communal hunting festival – *Pal.* During the ceremony, all the big animals caught were given to the chief and his family for food. Furthermore, when a big game was killed, the meat was smoked. Some of the roasted meat was sold in Kilba land and part of it was carried to Borno to be sold there.

Another important aspect of Kilba economy was fishing. Like hunting, fishing was not of much economic importance in the life of the Kilba people. It was practiced on a small scale fish swerved as rich additional supplier of protein to the diet of the people. However, the Kilba did not value fish as they did to meat, especially those from the animals they reared at home (i.e. goats, sheep, pigs and chicken). River Kelanyi, a tributary of River Benue, which is the biggest river in the land and other numerous streams like Dzagula, Tum, Gashala and others, served as fishing areas. People engaged in fishing during the dry season when there was little farm work to do and when the water level in the rivers was relatively low.

Worthy of note is the fact that, during the dry season, Kilba people engaged themselves in numerous activities besides fishing, including local crafts and industry as well as petty trading. The various industrial activities were smithing, textile works, wood carving, basket weaving, pottery and brewing. The knowledge of all these crafts was deeply rooted in the people's culture.

Furthermore, the Kilba established trade relations with other language groups in trade items such as animals. This enhanced animal husbandry among the Kilba. The Kilba were involved in trade relation with the Kanuri. At the park of their trade relations with the Kanuri (vwu) in the 2oth century, the traders were involved in the trade with them in articles like need (libra), salt (Wuna), Potash (Kulbu), fish (dzigudlin), mat (buchi) and textile goods. The Kilba in turn sold leopard and python skins and other farm products which the Kanuri needed.

Similarly, by the early 20th century, as noted by Gudumbul, the Hausa traders (Madugu) had reached the Kilba land and established themselves in Gaya, Mijili, Hong and Pella. They were mainly Yankoli and Badugu traders who sold spices, ginger, needles, mirrors and other precious stones (earrings, rings and bead), while the Badugu delt in leather work, locally made shoes, bags and other handmade goods. In addition, the Fulani supplied cows to the Hausa butchers who sold meet on these markets. The Fulani women supplied milk, while the Hausa women produced*fura* (grund millet) to be mixed with milk, which the Hausa and Kanuri traders needed.

From the foregoing trade relations, the Kilba people eventually learnt about trade and began to follow the Kanuri (Vwu) to their country, Borno, especially during the colonial period. The result of this distant trade facilitated Kilba's contact with the Islamic world, like Borno and Yola, thereby introducing Islam to the Kilbaland in the 20thcentury, to be precise in 1935. This resulted in conversion of *Til* Mundi (Kilba King) who rule Kilba land from 1935 to 1953.

Gudumbul further stated that, culturally, through the trade, the Kilba people established friendly accords with their neighbours like the Margi, Bura, Fali, Ndzarnyi, Boi and Gwaba. At different occasions, such as at marriage and harvest festivals, communal hunting and ritual ceremonies which were associated with animals, people interacted as they attended such celebration. Some of these ceremonies included *Mba* (Initiation Ceremony), Sa Ka-Ki-Khaki (agricultural festival) and Tiwi (death ceremony to the dead). The Kilba and their neighbours, such as the Marghi, Bura, Fali, Ndzarnyi, Boi and Gwaba, did not only invite and attended each other's social and political functions, but also on many occasions, served as guests of honour at such ceremonies.

Therefore, it could be argued that all the foregoing social and cultural intercourse facilitated and encouraged the fertilization of ideas which equally enhanced the need for preserving animal husbandry, considering their usage in various events surrounding human festivals and ceremonies, among others. Besides, as a result of this early trade, contacts with the Fulani and later with the Hausa, Kilba people came to learn how to speak the two languages (Hausa and Fulani), which came to be common languages used in the area and the whole of what later became Adamawa and Sardauna Provinces. This further helped to explain the remarkable similarities in the culture and customs of the people. Furthermore, its also strongly refuted the accounts of most literature on the pre – colonial communities of the area which depicted the Kilba and their neighbours as being dominated by mutual hostility and wars.

More so, the fall of Kilba Kingdom in 1906 owing to internal and external crises and conflicts was associated with: (1) seven years of difficulty/famine (Jiga – Jiga) (1889 – 1896) caused by locust, (2) succession disputes among the Kambu ruling family and corrupt practices among the king makers (Gundiri) over Til-Kur (Kinship/chieftainship), (3) division of the ruling family into two ruling houses – Dawi and Gaya in the 19th century, (3) the attacks of the kingdom by Fulbe (Fulani) Jihadist (c 1804 – 1839) in the 19th century owing to its good – west season range for grazing cattle since it has good pasturage conditions in the region disputes, (4) and its harassments by Fade el-Allah in the late 19th and early 20thcentury (1893 – 1901), and (5) British colonial administration which gave birth to Kilba District in 1907. Consequently, another form of economic activities known as colonial economy set in among the Kilba community. Therefore, animal husbandry experienced another phase of development. For instance with the introduction of colonial currencies, and particularly taxation, a lot of Kilba people forcibly migrated into the

colonial urban centres like Mubi, Yola, and Maiduguri and then later Jos and Kaduna, purposely to source livelihood in order to pay their taxes or that of their families.

Commenting on this, Abdulkadir stated that, the movement of the Kilba out of their indigenous hometown was in two categories; the first were those that migrated to the immediate urban centres closer to them and mostly by trekking. The second were those graduates of primary schools who could not further their education, especially in the 1940s, mostly moved by lorry to far distances like Jos via Yola, Biu and Maiduguri and finally to Kaduna. They migrated to solve their primary aim with the intention of coming back home at the back of their minds. This was because some of the Kilba peasants could not afford to pay colonial tax especially during the economic depression period in the 1930s which was worth 3/- (3 shillings).

In c. 1929,an average Kilba man had an annual income of 2 pounds while the poorest cultivator had 50/- 50 shillings) per annum and this class formed 95% of the population. This situation compelled the young ones who were mostly affected to migrate to urban centres to seek for jobs so as to help their parents pay the colonial taxes in order to escape from harassments of their families. Anyone who could not pay the tax and not found for arrest, his wife, house, goats or chickens would be confiscated by the Native Authority Chief under the influence of the Colonial District Officer (D. O), until the amount taxed was paid or in the alternative, such confiscated items would be auctioned to public. Besides, this category of people had lower income because in some households the elderly ones were eithermight be too old, affected by over drunkenness or may decide not to produce much farm products beyond substance, perhaps, because they felt they did not need any material worldly things. Therefore, it was the imposition of the colonial taxation that changed their behaviour in many ways. This, in fact, shows how significant preserving animal husbandry was in the individual houses of the Kilba people since goats or chickens could be used as ransom for non-payment of taxes imposed on them by the colonialists and their loyalists.

Similarly, in the pre –colonial era, as noted by Wajiga, Pongri and Gudumbul, it appeared that the *Til* was unable to exact any annual levies enjoyed collecting tributes and special gifts. But he (*Til*) enjoyed collecting tributes and special gifts of which animals were part of it which equally formed one of the sources of revenue and special gift that came from the Yerima and*shall* (Princes) and some of the officials in Kilba Kingdom. For example, whenever a Yerima and *Shall* wished to be appointed as Prince of any of the Krama communities, *Til* collected special gifts in form of material goods, usually a gown called "Ngamdu." Sometimes, animals and birds like goats (Michi'u), chicken (Putaku) and honey (Chidi) formed part of the gifts. Also, those who wanted favour from the *Til*, sent him gifts of aforementioned items. In other words, besides, some taxes, paid in kind, were levied by the *Shall (*taxes paid to the *Shall* were goats, gowns, agricultural, etc.*),* but were more or less voluntary because there were no sanctions imposed to force one to pay or punishment enacted for failing to pay.

Even though one might argue that the Kilba paid tax or tribute called *Tsachi* (tribute for protection and mercy from a superior), the only thing was that the more tax a *Shall* brought, the more favour he-got. It is interesting to affirmed here that, even in the colonial era, animal husbandry was of great value to the Kilba and the colonialist as presented in the table below which shows the Adamawa Division number of herbs as at1937/38 record of which Kilba District had 270 cattle slaughter out of 2269. In addition to that, the Kilba land had also 731 donkeys, 5207 sheep coupled with 10911 goats plus 254 male horses' stallion

and 461 mares against her neighboring districts like Ga'anda, Girei, and Song (See Table 3, Serial Number 7 which presents the statistics).

Table 3: Adamawa Division: Number of Herbs, 1937/38

S/No.	District	Cattle Slaughter	Total Cattle	Donkey	Sheep	Goats	Male Horses Stallion	Mares
1	Bala	430	3867	822	4413	4433	92	130
2	Binyeri	210	1707	185	404	5292	40	26
3	Girei	400	1970	587	1980	1828	75	64
4	Gurmi	225	2360	492	3472	2181	30	50
5	Ga'anda	250	2440	51	3575	9474	63	197
6	Holma Town (Part)	50	205	66	140	662	18	4
7	*Kilba*	*270*	*2269*	*731*	*5207*	*10911*	*254*	*4*
8	Mayo-Belwa	380	9735	608	2162	4010	68	461
9	Mayo-Farang	250	5061	241	1586	5955	31	135
10	Myo-Yine	190	3218	280	1277	1330	37	31
11	Malaku	170	664	673	3151	3614	60	28
12	Namlari	200	3189	464	1274	728	41	98
13	Song	350	1877	335	1905	3406	42	78
14	Verre	200	1697	120	296	2196	27	129
15	Uba	300	4147	1730	6528	10996	91	14
16	Yola	1560	5091	460	2521	912	307	34
17	Yungur	300	599	55	345	12137	35	11
18	Yandan Waka	150	1161	51	1138	2906	28	18
19	Zummo	200	1455	150	917	1115	31	19

Conclusion

In conclusion, it becomes apparent from the foregoing discourse that animal husbandry was an important economic activity of the pre-colonial and even the colonial Kilba community which was next to farming. It played an important role or function for the people as it contributed to improve the income/wealth and well-being of the family. It also served as source of animals for socio-cultural and political ceremonies and festivals. It also promoted inter-group relations between the Kilba and their neighbours.

More so, animal husbandry served as a source of food supply and nutrients to the family. In

fact, it was well closely related with food production.

Animal husbandry also improved soil texture and fertility due to the manure obtained from the animal wastes. Whereas the skins were used for making of clothes and other valuable cultural instruments or materials the use of animals for sacrifices enhanced the physical and spiritual lives and relationships between Kilba people and their God, family and relations and the death. It was also clear that animals were regarded as symbol of prestige and sign of wealth to various Kilba families.

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Culture and Gender Roles in Ogboin Kingdom of the Central Niger Delta

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Abstract
In every society, there are gender roles assigned either by nature or the society to members of the society in order to cope with economic, political and socio-cultural challenges. The gender roles, like culture, are dynamic, and since every society has culture, it is the members of the society that help to promote, preserve and transmit it from generation to generation. Thus the people of Ogboin have, over the years in their culture and tradition, assigned various roles based on gender which have helped to ensure the smooth functionality of the society. Evidence shows that the people's cultural outlook has been discriminatory against the female gender. Hence, this paper submits that since culture is not static there should be room for improvement in cultural roles where there is prejudice. The methodology adopted in this work embraces both primary and secondary sources of information.

Introduction

The issue of gender in African culture is a broad one. This is so because Africa is a large continent with varieties of beliefs and practices. It is in this regard, therefore, that this essay will be limited to looking at the culture and gender roles in *Ogboin* kingdom *(Ogboin Ibe)* in the core of the Central Niger Delta. Issues to be considered in this essay will include, concept and practices, African view of fatherhood, motherhood and childhood in contemporary African society in relation to culture and gender roles in *Ogboin* kingdom.

Before looking at the gender roles, an attempt will also be made to trace the brief history of the *Ogboin* kingdom. For adequate comprehension of the culture and gender roles of the people of *Ogboin* kingdom*,* it is necessary to examine the geographical and socio-cultural characteristics which have had obvious impact on the historical development of the kingdom.

The need to examine the geographical configuration of the area under survey becomes imperative when we get acquainted with the idea that the history of any particular people, place, subject or incident can only be adequately understood if it is studied against the characteristics of the physical and cultural environment where the people live or where the incident or event took place. It is against this background that we shall examine the geo-cultural location of the Ogboin clan briefly before delving into the gender and cultural roles of the clan.

Geographical Location

Ogboin clan is an Ijo (Ijaw) speaking clan in the core of the Central Niger Delta, located in the present day Bayelsa State. However, the Ogboin Clan does not exist in isolation, it is a neighbor to other Ijo clans. The immediate neigbouring clans to Ogboin Clan are Mein Tarakiri and Gbarama to the North while Oporoma to the East, Apoi to the South and Tungbo and Kolokuma to the West. The Ogboin clan has, various trade and other cultural relations with her neigbouring clans from the earliest times, even before contact with the Europeans.

Tradition of Origin

Several attempts have been made to trace the place of origin of the Ijo ethnic nationality. Both "traditional" and learned historians hold different but similar views of the place of origin of the Ijo ethnic nationality. However, in the course of our research, evidence shows that the Ijo ethnic nationality may have come from the kingdom of Oduduwa. Generally, however, other renowned and respected writers such as Professor E.J. Alagoa (1974), S. A Owonaro (1964) as well as oral tradition and folklores have traced Ijo place of origin to the ancient Oduduwa kingdom of Ile-lfe; the Ancient Benin Kingdom, and the Semaitic lands of the Middle East. Linguistically, the place of origin of the Ijo ethnic nationality is traced to the languages of south western high lands in the watershed of the Niger Congo, Senegal, Gambia and Niger River-the home land of the Niger-Congo languages. (Kay Williams, 1982) However, to trace the origin of the Ijo on purely linguistic ground is not enough because the Ijo language has not yet been definitely classified by linguists. It is not close enough to its biggest neighbors such as Igbo, Edo, and Yoruba to be classified with them in the Kwa sub-family, or close enough to Efik-ibibio or Bantu to be classified as Bantu-Congo group.

Some other authors, though unconfirmed has traced the Ijo (Izon) as deriving their origin from the Israelist stock. This is because the word Ijon is found in the Holy Bible, where it is being recorded in the book of Second Chronicles Chapter Sixteen (16) verse four (4) which reads: "Been headed agreed to King Asa's request and sent his armies to attack Israel. They conquered the towns of Ijon, Dan, and all the store cities in the Naphatali".

Oral tradition of the Ijo has it that the oldest and first Ijo settlement in the Niger Delta was a community called Okomu in Ovie South Local Government Area of present day Edo State of Nigeria. It is an Ijo community that is located close to the Benin River. They however have a general belief that the Ijo came from the Middle East.

It is, however, obvious that Ijo oral traditions indicate no plausible place of origin outside the Niger Delta, but rather describe migrations and expansions over the length and breadth of the Niger Delta. An estimate made by Dr. Kay Williams, a preliminary survey of Ijo oral traditions throughout the Delta, suggests the central area of the Delta as the heartland from which various groups migrated to outlying regions of the Delta. Such places as *Ogobiri* (Wilberforce Island), which is also the host island of some of the member communities of the clan under survey, Ikiribi, Oporoma, Apoi creek, and Obioama in the Central Delta area feature as major centers of primary migration (Jonathan: 2012).

Since people's memory can hardly recall the exact names of their great ancestors, oral tradition only suggests that Ijon begat Akama, the ancestral father of the clan. Oral tradition of the people of Ogboin Clan attests that Akama, son of the Ijon, had some other children who later migrated to other settlements and founded their various communities, some of which are members of the clan under survey.

Ogboin clan is mainly comprised of three main towns, which are Otuan, founded by "Akama" or Otuwon as he is fondly referred to in some quarters which is, according to oral evidence, the eldest son of Ogboin (Moses2017). Some other settlements in present day Delta State (Ozirima and Ogbonor) communities were said to be founded by Ogboin sons, they Ogboin in diaspora. Ekpa is said to be the second son of Ogboin and he is said to be the father of the founder of "Amatolo" and Amassoma, which is the biggest community in the clan, believed to have been founded by Oboro, the youngest son of Ogboin.

Oral testimonies of the people reveal that all sons of Ogboin settled with their father at a place called Orubiribaibu and later scattered to their present settlements owing to misunderstanding among themselves, as a result of an unfair sharing of a delicacy prepared

from a game. This tradition is known as the 'wainfulo" version of reasons for migration unto different settlements. Having surveyed the brief history of the clan, we shall now turn our attention to consider the subject matter of this essay, the culture and gender roles one can find in Ogboin Clan.

Culture and Gender Roles in the Ogboin Clan

Before looking at the culture and gender roles of the clan, it will be more soothing if we can consider some definitions of culture. The concept culture is a universal phenomenon. Culture means different things to different people. Over the years and different places, people have viewed culture in various ways. In the highly industrialized world, there is a narrow view of culture, which restricts meaning to only that of ideas, values and attitudes. On the other hand,

in the developing world, such as Africa, culture is viewed as the preserved traditions of the way of life of their fore fathers. Thus one might be tempted to limit the concept of culture to such things as traditional dances and music, objects, traditional institutions, and rites of passages such as marriages, birth, initiation, burial and so on.

Agreed that all the above are aspects of culture; but not the totality of the concept of culture, the United Nations Educational, Scientific and Cultural Organization (UNESCO, 2002) defines culture as a 'set of distinctive spiritual materials, intellectual and emotional features of a society or a social group encompassing in addition to art and literature, ways of living together, value systems, traditions and beliefs.

It will be proper also to briefly consider the concept of gender. Authors such as Ann Oakley and others have used the word "gender" to describe those characteristics of men and women which are socially determined in contrast to those that are biologically determined. Gender is the social form adopted by the sexes whenever they are ascribed specific values, functions and norms. Another word one may use in place of gender role may be social role. That is the different roles expected of a male and that of a female.

Thus, in Ogboin Clan, certain roles can be performed by both males and females as the case may be, while others are basically ascribed to the male gender as the culture demands. Since every society is made up of small family units, it will not be out of place if we begin our discussion by first looking at the culture and gender role one can identify in Ogboin Clan beginning at the family unit.

The social organization of Ogboin Clan (Ogboin Ibe) before the colonial period was what can be described as a cluster of collective units of existence. The units of collective existence were based on a system of kindred groups. The kindred groups, on the other hand, were units of kinsfolks that traced their descent to a common ancestor. The first and smallest of the kindred units was the nuclear family which comprised a man, as the father, his wife (or wives), as the mother(s) and his children. The man as a father in the family, was regarded by the culture of the Ogboin Clan as the sole head of the family and as well as the chief executive and security officer of his immediate home. The culture demanded of the man to protect and cater for his immediate family. It was the role of the man, as it is obtained in many other cultural practices, to provide food, shelter and clothing for his family. Although the woman sometimes played these roles in a minimal way to supplement the

efforts of the man, it was never the role of the woman to take up the man's role in the family. However, it is disheartening to note that, pride of place of men in the family has been eroded with the introduction of western civilization, and as well as hard economic realities have resulted in disuniting most homes, and as a result, women are now seen playing the role of the men in families. They have, in some families, become the "bread winners" of their respective families. Men and women played different cultural roles to ensure a happy family unit in Ogboin Clan. It was the sole duty of women in the home to cook the family's meal. She cooked and served the meal, and thereafter removed and washed the dishes, and ensures the cleanliness of the home and its surroundings. The domestic work for the family was mainly done by the woman.

Child Education

According to Alfred North White Head, the main subject matter of education is life in all its manifestations. It is in this contest that the term education is used here. It refers primarily to the process of training the young ones to become good, responsible and useful citizens of the society. People of Ogboin Clan were therefore no exception to the development of educational system. In their own limited form, they evolved a system by which people could acquire abilities, skills and attitudes that were of positive value to the individual and to the society at large. In other words, the system of education involved the building of sound morals and conduct among the people.

The objectives found in the educational culture agrees with what A. Bab's Fafunwa has described as a preparation for adulthood and induction into Society. The education normally started at home where the children were taught by the mother to greet their elders properly and regularly. Beginning with regular greetings of the parents, they were gradually introduced to domestic chores like sweeping of the floor and premises, washing of plates and fetching of water from the river as they grew older.

In addition to the general domestic duties, the female children were taught to cook at a very early age. The boys ran errands and accompanied their fathers to fishing, hunting, carving and palm-cutting trips. In this way they learnt from both their fathers and mothers and as well as other elders. The elder siblings were also taught to care for their younger ones in the home. The role of child education was therefore a joint role played by both genders.

Peer Group Education

The next stage in the educational system of the Ogboin clan was the peer groups. The children learnt the norms of the society as they played together with their mates. Through social interaction like the moonlight plays, the children learnt the art of cooperation and team-work, leadership and patriotism. Other things learnt from the peer-group included skills in drumming, dancing, wrestling, swimming and canoe-paddling.

Male and Female Adult

The culture of Ogboin clan permits male and female adult order than the immediate parents to play a role in the education of the young ones in the society. To equip the children intellectually, the elders taught them local history and legends. The children were similarly

taught to have a good knowledge of the natural habitat and the names of plants and animals. One of the occasions which was specifically utilized by the elders to educate the young ones was during circumcision. During this period, the peer group which had converged to cheer up their circumcised mates are normally taught good morals and ethics through folk-tales, riddles and jokes. They were equally taught the values of hand-work and were encouraged to shun laziness and idleness.

The circumcised males were also specially made to realize that they were passing from childhood to adulthood. Similarly, the female circumcised was taught how to play the role of the mother by the older women. Thus, the role of educating the young ones was a mixed role performed by both genders.

Gender Role in Traditional Political System in (Ogboin Clan)

The tradition political system of Ogboin Clan was based on the village setting. It was originally a gerontocracy which had the village as the most effective political unit. There was no separation of powers. The rulers combined legislative, executive and judicial functions in collaboration with the general public. The system did not discriminate against the less fortunate people of the society, although respect and allegiance were duly given and paid to elders and those in authority.

The political system permitted every male adult to rise to whatever level in the political ladder. In the pre-colonial times, it was usually the eldest surviving adult male that had the privilege of ascending the throne of leadership, the "*Ama-Okosowie"*. Since the system did not recognize hereditary ascendancy to the throne, the political system of the Ogboin "*Ibe"* did not give room to the female gender to play a part in the village or clan politics in the precolonia era. The system discriminated against the female gender. It is interesting to note that colonialism brought about alots of changes that gave more opportunities to the female gender in the society to play some identifiable role in the system.

Administration of Justice

There were no formal courts of law where judicial matters were disposed of. Justice was administered in Ogboin "*Ibe"* communities at various levels of the social groupings. The father in the family was the chief law-maker and "chief judge" in his immediate family. The village head was the highest judicial authority. The village head always functioned with the advice and participation of other adult males to the exclusion of the adult female in the society. Punishments of law breakers were carried out only by the adult male citizens of the society

Farming in Ogboin Clan

The main type of farming in Ogboin Clan before and after the contact period with the Europeans has been subsistence in character. It was carried on under an "inheritance system of land ownership". Generally, a piece of land owned by a great ancestor usually traced to the male founder of the community was transferred within the family from generation to generation. However, it was only the male gender that could hold land in trust for the entire lineage. The land was in turn shared to family members to farm upon.

Basic farming activities were mainly done by the women. However, where planting was required to be done in the forest areas, the men helped to clear the bush and fell the big trees.

The proper planting and weeding of grasses were done by the women.
Thus farming was seen as the duty of the female gender. This may have been one of the reasons why most men marries more than one wife in Ogboin Clan. The women and mostly with their older female children engaged in farming and gathering of wild fruits from the bush.

Fishing and Hunting
Available evidence indicates that both fishing and hunting were important early economic activities of Ogboin "Ibe". Fishing and hunting activities were a mixed activity carried out by both genders. However, hunting, in particular, was basically carried out by the male gender. On the other hand, fishing was done by both male and female. However, method to be adopted determined the gender to participate in the fishing activity. Some fishing methods were regarded as methods only fit for a particular gender to apply.

Circumcision
Circumcision was core a cultural practice by the people of Ogboin society. Both male and female children were circumcised in Ogboin. While the age determination for a male child varied as this was left for the family to decide, in the case of the female child, circumcision was done on the sixth month of her pregnancy while in her husband's house (Meitei,2 018) . It is interesting to note here that the act of circumcision was carried out by both male and female. However, males were not allowed to circumcise a female as it will be considered as another man beholding the nakedness of another man's wife, which is a taboo (Ziworitein, 2018). Thus, while a female was by the tradition and culture allowed to circumcise both male and female, a male could only circumcise a male child. Similarly, only young ladies and elder adult females are permitted by culture to tend to the dressing of the wounds of circumcised girls until they were completely healed.

Burial:
Based on the culture and traditions of the Ogboin clan, both the male and the female gender have their various roles to perform in burial activities. This is however dependent on the gender of the deceased. If the deceased person is a female, it is expected only of the female to do the washing of the corps before laying it in state. On the other hand, if the deceased is a male, the male gender does the same.
According to our oral informant Fekumoh (2018), the duty of the digging of the grave for every burial has always been the job of the male gender. Fetching of firewood and the cooking of food for the entertainment of guests have remained the responsibility of the female gender, though the provision of food and money have been mainly the responsibility of the male gender. Corps were and are still carried by the male gender to the cemetery for burial. It has always been a taboo for the female gender to carry corps to the cemetery for burial.

Conclusion
Based on the discussion so far, it is clear that the issue of gender in Ogboin Clan and elsewhere in Africa is still an ongoing debate. Although both male and female have their gender roles ascribed to them by the society as either masculine or feminine, yet a close examination of the culture of the Ogboin clan shows that, there are aspects of the culture that are clearly prejudicial to the female gender. Areas such as the village and clan politics,

administration of justice as well as right of inheritance of landed properties in the families is obviously the exclusive rights of the female gender.

It is the submission of this essay that since culture is not static, but dynamic, Ogboin Clan should also work towards improving the role of women in the polity of the Ogboin. Since available evidence shows that women have contributed in no small measure to the economic and socio-cultural well-being of Ogboin Clan, they should be given more opportunities in areas where the male gender is seen to have had the upper hand before now.

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Factor responsible for poor utilization of instructional electronic media in Nursery and Primary Education in Jalingo Local Government Area, Taraba State

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Abstract
This study was conducted to find out the factors responsible for poor utilization of instructional electronic media in Nursery and Primary Education in Jalingo Local Government Area, Taraba State. An Ex-post facto design was used for the study. The population of this study comprised of Nursery and Primary School teachers, out of which one hundred were randomly sampled using a purposeful sampling technique. A structured questionnaire was used to elicit response and the data collected was analyzed using decision rule. The finding reveals that the factors responsible for poor utilization of instructional electronic media in Nursery and Primary Education in Jalingo Local Government Area, Taraba State, are attributed to lack of good supervision in conformity to standard, beliefs, poor funding, inadequate resources, and facilities for learning and so on. It is recommended that each Local and State government authority in Taraba State should establish Resource Centre for the development and keeping of instructional electronic media for use by schools and that teacher education in Taraba State should be reviewed to emphasize knowledge and skills related to instructional electronic media used in the schools.

Introduction

Globally, education is considered as a human right that should be accorded to all human being. This is why a lot of international human right bodies consider education as a fundamental human right. All over the world, Nursery and Primary education have been regarded as the most patronized by people. This, perhaps, may be due to the fact that it is the foundation of the whole educational pursuit, which is expected to provide literacy and enlightenment to the citizens (George, Olayiwola, Adewole and Osabuohien, 2013). The importance of primary education can therefore be seen in the sense that all beneficiaries of the other levels of education, by necessity, have to pass through this level (Adebayo, 2009). The goals of primary education as stated in the National Policy on Education, Section 4(16) of Federal Republic of Nigeria FRN (2004) is to:

i. inculcate permanent literacy and numeracy skills, and the ability to communicate effectively;
ii. lay a sound basis for scientific and reflective thinking;
iii. give citizenship education as a basis for effective participation in and contribution to the life of the society;
iv. mould the character and develop sound attitude and morals in the child;
v. develop in the child the ability to adapt to his/her changing environment;
vi. give the child opportunities for developing manipulative skills that will enable him

to function effectively in the society within the limits of his/her capacity;

vii. Provide the child with basic tools for further educational advancement including preparation for trades and crafts of the locality.

It is therefore becomes imperative for government to put in place all the factors that will facilitate and ensure the achievement and sustenance of the foregoing objectives.This makes useof instructional electronic media very appropriate becauseit leverages the gap between the gifted students and the slow learners, it enhances the predictive capability of learners in a real world, it concretizes learning, aids learners' assimilation, and promotes cooperate learning.

Instructional electronic media are electronic channels or platforms that have the capacity to convey relevant instructions to learners in the teaching and learning process. They are Desk top computers, Lap top computers, Smart phone, Radio, Electronic boards, Tablets, I pads, Televisions, Projectors, DVD player and so on.

The adequate supply of instructional electronic resources has significant effects on student's performance and enhances the effectiveness of instructional delivery and supervision. However, many schools in Nigeria either have shortage or even complete absence of instructional materials. NERDC (1996) further stressed that monitoring of learning achievement report on the available instructional materials across the country revealed that chalkboard and chalk were the only materials reported as being adequately available in the schools.Ajayi and Ayodele (2010) further explained that the situation in schools can be judged from the unavailability of office accommodation, laboratories, workshops, sporting facilities, shortage of books in libraries and so on,

The quantity and quality of resources available for any educational programme would determine the capacity of the schools system for the implementation of the type of educational programme. What this implies is that resources are critical to successful implementation of any school programme. In spite of the fact that resources are critical to successful implementation of school programme, they are not found in many Nigerian pre-primary schools, especially in the pre-primary section of public primary schools that belong to the government. Many researchers in Nigeria who have assessed the resources that are available for schools at pre-primary school level have confirmed this same situation through the findings of their studies (Amali, Bello, & Okafor, 2012).

Urban areas in general are invariably more endowed with public services and infrastructure than rural areas, hence it is safe to assert that living and teaching in rural areas may not be considered attractive in Nigeria, especially when one considers that new states and, indeed, local governments are created with a view to bring development to the citizens. Jalingo Local Government Area is considered a semi-rural area with very little development; has a major challenge of adequate supply of public goods and services, and as a result would scarcely attract qualified teachers. It therefore becomes an administrative nightmare to deal with teachers who are, in the first place, not well processed, motivated and possibly not dedicated to use instructional electronic media in Nursery and Primary schools in Jalingo Local Government Area .

Bates (2011) suggests eight practical guidelines that designers can use to help select instructional electronic media to improve the quality of learning programs; the guidelines are as follows: cost, accessibility, socio political suitability, cultural friendless, openness/flexibility, interactivity, motivational value and effectiveness. He further explains that economic factors also affect selection and use of instructional electronic media in teaching. For instance most developing countries often lack the initial allocation as well as matching funds to make feasible investments in instructional electronic media

technology. Many countries often acquire costly technology without making provisions for building sufficient infrastructure to run them.

Luvisa (2013) explains that many schools are faced with both economic and administrative constraints. These often affect the budget. Consequently, shortages of equipment such as projectors, television sets, videos, computers and teaching and learning materials such as handouts, study pictures, textbooks, transparencies, slides and films will greatly affect media selection and use. However, if a teacher is convinced of the necessity for media, he should try and get them or find substitutes, which may not be as good as the originals, but are betterthan nothing (Shijedi, 2014).

Supervision plays an essential role in deciding the nature and content of curriculum, in selecting the school organizational patterns and instructional electronic media to facilitate teaching and narrates the despicable state of over-population through the experience of a one-time federal minister of education in Nigeria thus: "*In one state capital, I witnessedan appalling situation where three classes made up of a total of 200 children were sitting in the sun facing one blackboard"*.This perhapsmeant that as a result of over-population, pupils could not be accommodated in the classrooms prompting an outside of classroom location where instructional electronic media may not function or achieve the desired learning objectives.

Statement of the Problem

There is an urgent need to improve the quality of Nursery and Primary education in Jalingo Local Government Area, Taraba State. The use of instructional electronic media is considered as a necessary tool for this purpose. Unfortunately, these facilities are almost totally absent in almost all public primary schools in the area.

The absence of these instructional electronic media in Nursery and Primary Education in Jalingo Local Government Area of Taraba State makes teaching and learning almost burdensome and impact free. Pupils see their classrooms as graveyards because teaching and learning processesare not interesting to them. The lack of necessary instructional electronic media reduces the students to mere passive participants in the learning process. Consequently, there is erosion of enthusiasm in the teaching/learning process by both teachers and pupils.

What are the causes of this resentment in the classroom? Literature has a lot to say, but major factors domicile in the locality. This study is set to verify the potency of these factors responsible for the poor utilization of instructional electronic media in nursery and primary education in Jalingo Local Government Area of Taraba State.

Objective of the study

Generally, this study seeks to find out the factors responsible for poor utilization of instructional electronic media in Nursery and Primary education in Jalingo Local Government Area of Taraba State. Specifically, it seeks to:

1. To determine the availability of relevant instructional electronic media in Nursery and Primary education in Jalingo Local Government Area of Taraba State.
2. To determine whether teachers' factors affect the use of relevant instructional electronic media in Nursery and Primary education in Jalingo Local Government Area of Taraba State.
3. To determine whetherschool policies affect the use of relevant instructional electronic media in Nursery and Primary education in Jalingo Local Government Area of Taraba State.
4. To determine whether technical issues affect the use of relevant instructional

electronic media in Nursery and Primary education in Jalingo Local Government Area of Taraba State.

Research Questions

The study seeks to find answers to the following research questions:

1. Do we have relevant instructional electronic media in Nursery and Primary education in Jalingo Local Government Area of Taraba State ?
2. Do teachers' factors affect the use of relevant instructional electronic media in Nursery and Primary education in Jalingo Local Government Area of Taraba State ?
3. Do school policies or factors affectthe use of relevant instructional electronic media in Nursery and Primary education in Jalingo Local Government Area of Taraba State ?
4. Do technical issues affect the use of relevant instructional electronic media in Nursery and Primary education in Jalingo Local Government Area of Taraba State ?

Methodology

This study adopted Ex-post facto research design.

Population: The population covers Nursery and Primary school teachers in Jalingo Local Government Area of Taraba State

Sample and Sampling Techniques: The data for the study was sought from one hundred teaching staff; randomly selected from two Grade-A Nursery and Primary schools in Jalingo Local Government Area of Taraba state using purposeful sampling techniques.

Instrumentation: The instrument used for data collection was a well-structured questionnaire.

Analysis of Data: The data collected was analyzed using Mean Statistic and Decision Rule

Result

Research Question1

Do we have relevant instructional electronic media in Nursery and Primary education in Jalingo Local Government Area of Taraba State ?

Table 1 below depicts that the instructional electronic media which have mean scores above 2.0 are considered available in Nursery and Primary education in Jalingo Local Government Area of Taraba State as perceived by respondents, while those with mean scores below 2.0 are considered not available in Nursery and Primary education in Jalingo Local Government Area of Taraba State as perceived by respondents as reflected in the table below:

Table 1: Availability of Instructional Electronic Media in Nursery/Primary Schools in Jalingo Local Government Area.

S/N	Electronic Media	Mean Score	Decision
1	Radio	2.7	Accept
2	Lap top computers	2.1	Accept
3	Smart phone	1.1	Reject
4	Desk top computers	2.5	Accept
5	Electronic boards	1.1	Reject
6	Tablets	1.1	Reject
7	I pads	1.1	Reject
8	Televisions	2.6	Accept
9	Projectors	1.2	Reject
10	DVD player	1.3	Reject

Research Question 2

Do teacher's factors affect the use of relevant instructional electronic media in Nursery and Primary education in Jalingo Local Government Area of Taraba State ?

Table 2 below depicts that teacher's factors which have mean scores above 2.0 are considered affecting the use of relevant instructional electronic media in Nursery and Primary education in Jalingo Local Government Area of Taraba State as perceived by respondents, while those whose mean scores below 2.0 are considered not affecting the use of relevant instructional electronic media in Nursery and Primary education in Jalingo Local Government Area of Taraba State as reflected in the table below:

Table 2: Teachers' factors affecting theavailability of Instructional Electronic Media in Nursery/Primary Schools in Jalingo Local Government Area.

S/N	Teachers' Factor	Mean Score	Decision
1	Teachers' low literacy level on the use of electronic media.	2.5	Accept
2	Inadequate knowledge on the integration of electronic media into lesson presentation .	2.3	Accept
3	Phobia for electronic media.	2.1	Accept
4	Adherent to traditional methods of teaching.	3.4	Accept
5	poor teacher and students relationship.	2.9	Accept

Research Question 3

Do school policies affectthe use of relevant instructional electronic media in Nursery and Primary education in Jalingo Local Government Area of Taraba State ?

Table 3 below depicts that School policies which has mean scores above 2.0 are considered affecting the use of relevant instructional electronic media in Nursery and Primary education in Jalingo Local Government Area of Taraba State as perceived by respondents, while those whose mean scores below 2.0 are considered not affecting the use of relevant instructional electronic media in Nursery and Primary education in Jalingo Local Government Area of Taraba Stateas reflected in the table below:

Table 3: Effects of school policies on the availability of Instructional Electronic Media in Nursery/Primary Schools in Jalingo Local Government Area.

S/N	School Policies	Mean Score	Decision
1	Inadequate financing of instructional electronic media.	2.5	Accept
2	Poor managerial enforcement of curriculum.	2.7	Accept
3	Overemphasis on extra-curricular activities.	2.6	Accept
4	Overcrowded classrooms.	2.7	Accept
5	Lack of managerial will to supply electronic media.	2.8	Accept

Research Question 4

Do technical issues affect the use of relevant instructional electronic media in Nursery and Primary education in Jalingo Local Government Area of Taraba State?

Table 4 below depicts that Technical factorswhich have mean scores above 2.0 are considered affecting the use of relevant instructional electronic media in Nursery and Primary education in Jalingo Local Government Area of Taraba State as perceived by respondents, while those whose mean scores below 2.0 are considered not affecting the use of relevant instructional electronic media in Nursery and Primary education in Jalingo Local Government Area of Taraba State as reflected in the table below:

Table 4:The effects of technical issues on the use of Instructional Electronic Media in Nursery/Primary Schools in Jalingo Local Government Area.

S/N	Technical Factor	Mean Score	Decision
1	Regular power failure.	2.5	Accept
2	Insufficient class furniture.	2.9	Accept
3	Inadequate infrastructure for electronic media.	3.8	Accept
4	Poor maintenance culture of electronic media.	3.4	Accept
5	Experts that can repair electronic media are not available.	1.7	Reject

Discussion on Findings

It is obvious that there is variation in the availability of instructional electronic media in Nursery and Primary education in Jalingo Local Government Area of Taraba State.Some of the electronic media are more available than others and that only 40% of the relevant instructional electronic media are available for use in Nursery and Primary education in Jalingo Local Government Area of Taraba State. This will definitely affect the utilizationof instructional electronic media in Nursery and Primary education in Jalingo Local Government Area of Taraba State.

From table two (2) above, teachers' factors expressed in form of teachers' low literacy level on the use of electronic media, inadequate knowledge on the integration of electronic media into lesson presentation, phobia for electronic media, adherent to traditional methods of teaching and poor teacher and students relationship are seen as local factors that affect the poor useof instructional electronic media in Nursery and Primary education in Jalingo Local Government Area of Taraba State.

From table three (3) above, the school factors expressed as inadequate financing of instructional electronic media, poor managerial enforcement of curriculum, overemphasis on extra-curricular activities, overcrowded classrooms and lack of managerial will to supply instructional electronic media are also seen as major factors responsible forpoor use ofinstructional electronic media in Nursery and Primary education n in Jalingo Local Government Area of Taraba State.

From table four (4) above, the technical factors expressed in form of regular power failure, insufficient class furniture, inadequate infrastructure for electronic media, absence of experts in the repair of the electronic facilities and poor maintenance culture of electronic media are perceived to be factors responsible forpoor useinstructional electronic media in Nursery and Primary education in Jalingo Local Government Area of Taraba State.

Recommendations and Conclusion

On the basis of the findings of this study, the following recommendations are proposed to further improve the availability, teachers' factor, school factors and technical factors responsible forpoor utilization ofinstructional electronic media in Nursery and Primary education in Jalingo Local Government Area of Taraba State:

(i) That each Local Government Authority in Taraba State should establish Resource Centre for the development and keeping of instructional electronic media for use by schools.

(ii) That the State Government should establish Educational Resource Centers and should be properly funded for all schools, be they private or public.

(iii) That Teacher education in Taraba State should be reviewed to emphasize knowledge and skills related to the use of instructional electronic media in the schools.

(iv) That Teacher education institutions in the state should be provided with equipped modern instructional electronic resources to facilitate teaching.

(v) That computer literacy program for Teachers should be organized regularly.

(vi) The State Government should provide digital libraries.

(vii) The State government can also help by subsiding or reducing the tariffs on importation of ICT facilities so that schools and others can afford the purchase of the ICT facilities and accessories since the price will come down.

In conclusion, this study is an eye opener to both State and Local Government Areas of Taraba State on the reality of the status of education, particularly theuseinstructional electronic media in Nursery and Primary education in Jalingo Local Government Area of Taraba State.

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Conflict and State Formation in Africa: The Role of Mahdism in the Creation of Modern Sudan

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Abstract
The history of Sudan is chequered and full of contrasts. For about two centuries, the country has attracted much attention beyond its own borders. The beginning of its modern history can be traced to the period of the Turco-Egyptian rule, in which Sudan was conquered by Egypt and ruled nominally as a part of the Ottoman Empire in Europe for sixty years (between 1821 and 1881). Beginning with the rulership of Mohammed Ali, an ethnic Albanian, Sudan was always at the receiving end. Exploitation, oppression draconian discipline and confiscatory taxes were the order of the day. These led to many revolts by many ethnic groups and series of reprisals by the overlords. By 1882, the most powerful religious movement in the history of Sudan emerged and its activities ended the Turco-Egyptian rule in Sudan. That movement was initiated by Mohammed Ahmad bin Abdullah, the Mahdi. Never before and never since has Sudan experienced such messianic and nationalist force, which created the modern state of Sudan and acted at all times as its political compass. Apart from creating and ruling the Mahdist state in Sudan between 1882 and 1898, the legacies of Mahdism in Sudan shall exist so long as Sudan exists. The purpose of this article is to examine the profile of the Mahdi in Sudan, his phenomenal influence and legacies which combine to act as political compass of the country till this day. The thesis of the paper is that Madhism that was a nineteenth century Islamic phenomenon, which was started by a commoner, is still largely the ideology of modern Sudan.

Introduction

Bilad al-Sudan meaning "the land of the Blacks", was the name that the medieval Muslim geographers gave to the belt of the African territory below the Sahara Desert.[1] Until its dismemberment in 2011, Sudan was the largest country in Africa with about 1 million square miles spanning 18 degrees of latitude.[2] Though with a complex, rich and long historiography spanning from the kingdom of Kush to the present, "any understanding of Sudan today is to be found in the events of the last 200 years"[3] One of these events was the Mahdist movement or the Mahdi period of the history of modern Sudan.

The Mahdist period in the history of Sudan was quite exciting and captivating because it changed forever the socio-political landscape and colouration of the country. The power and, indeed, the capability of Mahdi were seen in the high level of inspiration he gave to the ordinary people of Sudan to the effect that they rose and overthrew the yoke of the Turco-Egyptian rule, used only bow and arrows to confront and defeat guns and maxim guns of the Egyptians and later the British and employed high tactical means to kill a highly revered British General, Charles Gordon, whose "name was worth an entire army."[4]

Apart from securing series of victories against well-trained Turkish Egyptian and British armies, the Mahdi created the Mahdist state to enforce puritanical Islam. Though the state lasted for 16 years only, the effects of Mahdism, the religious

ideology of the Mahdi had percolated the Sudanese society, especially the north which is now historic Sudan[5] (as distinguished from South Sudan, a Republic that was created out of Sudan in 2011) to the extent that Mahdism is today the political compass of Sudan. It is interesting to note that the great grandson of the Mahdi, Sadiq al-Mahdi had ruled the Republic of Sudan twice (in 1966 and 1986) on account of the influence of his great grandfather.

This paper is divided into five sections. The first section is introduction which sets the tone of the article. The second section examines the history of Sudan before the emergence of the Mahdi and Mahdism. The third section is focused on the role of the Mahdi in the history of Modern Sudan. The Fourth section examines the legacies of the Mahdi in Sudan and the last section is Conclusion.

The History of Sudan Before Mahdism

Though the historiography of Sudan spans from the kingdom of Kush between 760 BC and 350 AD, the making of modern Sudan started only in the 19th century with the conquest of Sudan by Egypt in 1821. A year earlier, the Turkish Viceroy of the Ottoman Sultan in Istanbul, Mohammed Ali, had conquered the whole of Egypt and wanted to extent his territorial control in Africa to Sudan in order to acquire slave recruits for his army and gold for his treasury. On this issue, Douglas H. Johnson writes: [6]

> *Muhammad Ali, the Albanian soldier who emerged as Egypt's ruler after the Napoleonic Wars, sought to take Egypt an international power in the Near East and Mediterranean in the early part of the nineteenth century. His invasion of the Sudan, begun in 1820, was intended to provide him with the resources to sustain this military build-up through a steady supply of gold and slave soldiers. Neither the gold nor the slaves came in the quantity which he anticipated or needed, but the Turco-Egyptian regime in the Sudan (the Turkiyya) altered the political and economic balance in the country considerably.*

This campaign was commanded by Ali's third son, Ismail Kamil Pasha, and his invading army consisted of 4000 Albanians, Turks, Maghrib from North Africa, Egyptian Bedouis, and a detachment of artillery under an American from Massachusetts.[7] The invasion was launched from Egypt.

The new invaders made life very difficult for the people of Sudan. Apart from being generally oppressive with reprehensible policies, the people were excessively taxed and tortured on flimsy excuses. Noting this aspect of the Egyptian rule in Sudan, Muhammad A. Al-Hajj records that: [8]

> *The sixty years of Egyptian rule are still associated in the minds of the Sudanese with the memory of heavy taxation and the tortures applied in its collection. From the outset, the Egyptian Viceroy was determined that the Sudan should pay its way since it could not give the occupying country any substantial benefits. His representatives, therefore, tried after their different fashions to obtain the cost of their administration from taxation. The demands on the inhabitants became heavier when many civil servants in Sudan spared no efforts to enrich themselves during their tenure of office.*

The oppressive nature of the Turco-Egyptian rule led to series of revolts by the Sudanese people. The revolts resulted in the burning of Ismail Pasha and his retainers to death while

they slept. His father, Mohammed Ali, reacted to the news of the death of his son by getting paranoid and visiting disaster on Sudan. On the method of retaliation and the immediate effects on the history of Sudan, Andrews Natsios writes: [9]

> *Mohammed Ali, enraged by his son's murder, unleashed his army across the region, which left in its wake utter devastation. The local governing class of Sudanese tribal elites did not recover from this campaign sufficiently to challenge the Turco-Egyptian administration for another sixty years. While the successive governors sent by Egypt over the next thirty years to run Sudan were wiser and more restrained than the initial conquering force-resettling farmers driven from their land by the war, modestly reducing oppressive taxes, and taking into account the opinion of the local elites-their legacy was not a particularly constructive one. The Turco-Egyptian administration imposed a degree of order and stability, but at high price. The economy was based on a complex system of heavy taxation, as well as two powerful and lucrative enterprises: the slave and ivory trades. The slave trade took an annual human harvest of as many as 30,000 people captive among the non-Muslim African population in southern Sudan. Men were typically shipped to Egypt to populate the slave army of the Ottoman Turkish viceroys, and the women and children were sold as laborers and servants. Some regions of the South were virtually depopulated by the slave trade during the nineteenth century. This trade, however, was not new: Egyptian traders had taken slaves from the Funj kingdom centuries before the colonization of Sudan. What was the different was the scale.*

Robert O Collins adds that: [10]

> *. . . In fury and remorse at the death of his son Muhammad 'Ali ordered his army to spread "fire and sword" throughout fertile riverine Sudan, leaving behind a depopulated wasteland. It would be another sixty years before Sudan sufficiently recovered for a Sudanese leader to mobilize the people in a single movement to challenge the Turks.*

Despite the atrocities committed in Sudan by Mohammed Ali and his Viceroys, especially in the aftermath of the death of his son, the Sudanese were soon mobilized by Mohammed Ahmad bin Abdallah, the Mahdi, to effectively throw the Turks and Egyptians out of Sudan.

Mahdi and the History of Modern Sudan

In March 1889, Muhammad Ahmad bin Abdallah, while on Aba Island in the White Nile, South of Khartoum, experienced several ecstatic visions of the Prophet Mohammed, the founder of Islam. In one of such visions, he was chosen by the Prophet as the long-awaited Mahdi who would lead an army of believers to begin a new age of Islamic justice and devotion.

Mahdi literarily means "the guided one" or the divine leader chosen by God at the end of time to fill the earth with justice and equity. In Islam, Mahdism is a very popular belief. Essentially, during times of socio-political upheavals or the degeneration of the faith, Muslims look forward to a saviour, in much the same way as the expected Messiah of

the Jews, who will come and "fill the world with equity and justice after it had been filled with tyranny and oppression".[11] Examples abound. Two medieval ***Mahdis*** had established dynasty in North Africa and Egypt in the 10th century, and Muhammad b. Tumart, whose followers, the Almohads, had conquered and ruled north-west Africa and Moorish Spain in the 12th century. More recently, there had been others, including one who assailed, and was crushed by Napoleon Bonaparte's troops in Egypt in the 18th century.[12]

The Sudan's Mahdi, Abdallah, had been deeply religious from childhood. Before adulthood, he had studied at the feet of many Sudanese teachers and had been initiated into the Summaniyya Order of Sufism. After rescinding the Sufi Order which he thought had become too worldly, he retired to Aba Island where he led a life of a religious ascetic and, indeed, gained the reputation there for asceticism, holiness and supernatural powers.[13] Indeed, his mystical experience on the Island in 1881 represents one of the seminal moments of the history of Sudan.[14] At Aba, he was attended to by a small band of devout men like himself. After informing his confidant, Abdallahi ibn Muhammed Turshain, of his revelation, he gave out the details to his small circle of disciples. Thereafter, he proceeded to El Obeid, the Turco-Egyptian capital of Kordofan. In this town, he publicly proclaimed his Mahdiship and sentimentally appealed to the notables mainly and everybody in general to forsake the world for the new age of righteousness and justice to follow.[15] His message was electric and, together with his charisma, he attracted a large following who secretly took to an oath of allegiance to him. After returning to Aba Island, he dispatched letters to the Sudanese leaders in northern Sudan passionately informing them that he was, indeed, the ***ExpectedMahdi***. In a letter dated 28 Sha'ban 1299 AH (July 15 1882 AD), he had declared:[16]

> *And the prophet has many* times informed me that whoever doubts my Mahdiship is an unbeliever in God and His Apostle, and that whoever is hostile to me is an unbeliever, and whoever fights me is abandoned (of God) in the Two Abodes (i.e. the present world to come), his possessions and children being booty for the Muslims (i.e. the followers of the Mahdi).

During this period, the new Mahdi gave himself three highly revered Islamic titles, namely: the ***Imam***, the Successor of the Apostle of God and the Expected Messiah. As ***Imam,*** he asserted the leadership of the community of true Muslims. As Successor of the apostle of God, he envisioned a re-enactment of the role of Prophet Muhammed, by restoring the community that the Prophet had established. As the Expected Mahdi, he was an eschatological figure whose emergence overshadowed the end of the age.[17]

In a stable and an established polity, the appearance of a ***Mahdi*** is without doubt a dangerous symptom. Thus the ruler of Sudan, Muhammed Ra'uf, ought to have acted wisely but he did not. To be sure, he appreciated the magnitude of danger to his government but never acted with sufficient force to suppress it. When Ra'uf sent a contingent of government troops to arrest the Mahdi, the troops were beaten off by the Mahdi's followers, the ***Ansar*** (partisans of Islam).[18] The defeat of the government's troops who were better armed with rifles and artilleries against the ***Ansar*** with spears and swords confirmed the Mahdi's legitimacy.[19] Indeed, the victory was hailed as the first miracle. Further, defeat of government's forces convinced the mass of Sudanese to join the ranks of the Ansar in El Obeid.

With confidence, the Mahdi recruited an army of believers numbering about 200,000 at its peak to rid the country of hated foreigners: Turks, Egyptian, and British.

Already, he had equally declared in a letter of proclamation his mission to send out foreign rulers out of Sudan by force. The letter contained the following message:[20]

> *The information was given that preaching will not purify the Turks; only the sword will purify them, save him to whim God shall grant grace. The Prophet informed me that the Muslim Community (al-Umma) shall be guided by me without the difficulty that befall the Prophet and his followers, and that I am created from the light of the core of the Prophet's heart.*

Among the recruits were three distinct groups.[21] The first were the genuinely pious disciples, most of whom had been with him for years, who accepted him as the Expected Mahdi. As pietists, they deplored the state of the Sudan and wanted the conduct of its people to be governed by the Holy Law of Islam in its full vigour. To them the administration of the Turco-Egyptian was quite odious, not so much in terms of oppression and corruption in the usual sense, but in the sense that any government not structured on the original Islamic theocracy was inherently immoral. To that extent, it should be noted that when the Mahdi and his disciples spoke of misgovernment and purification, they were thinking in theological rather than political terms.

A second group of the disciples of the Mahdi had mostly economic grievances. These were slave traders, artisans and soldiers of fortune, whose businesses had been destroyed by the Western Christians brought by the Ismáil Pasha to suppress the slave trade. On the theme of the grievances of this group, P. M. Holt and M. W. Daly document thus:[22]

> *. . . Their livelihood was connected with the slave trade, and Gordon's policy, culminating in the harrying of the jallaba, had struck at the roots of their prosperity. These men were neither theologians nor devotees, but they could cover political and economic interests with a veil of religion; the institution of slavery was not repugnant to Islam, and wholesale employment of Christians by a Muslim government derogated from the prestige of their religion.*

It is interesting to note that the institutions of slavery and slave trade have always been seen as moral businesses in Sudan. In his book, **Egypt in Sudan**, Richard Hill records that:[23]

> *Slave dealing (in the Sudan) is considered by the natives as a legitimate and honourable source of profit, and all efforts at its suppression are viewed as an unjust and reasonable interference with a custom sanctioned by the Koran, and with a time-honoured priviledge.*

The third group were made up of the nomads, who shared neither the religious ideals of the Mahdi's disciples nor the political grievances of the northerners of the dispersion. To the nomads, especially the Baqqara nomads, the Mahdi made its appeal in simple and straight terms: “kill the Turks and cease to pay taxes”.[24] In point of fact, the Baqqara Arab cattle herders were victims of confiscatory colonial tax system which decimated their livelihoods.

The Mahdi Battles and the Termination of Turco-Egypt Rule in Sudan

The Mahdi's army, which was equipped with spears and swords, swept across the Sudanic plain as whirlwind and, in the end, cleansed the country of all foreign rulers. In battle after battle, the Mahdi forces overcame the modern weapons of the Turco-Egyptian

army. After the first battle between the ***Ansar*** and government forces in Aba in which the government forces were completely routed, the second battle took place at Shaykan. Here, the ***Ansar*** virtually destroyed an expeditionary force of 10,000 troops sent by the Egyptians and British to stop the rebellion inspired by the Mahdi.

In a final attempt to wipe out the Ansar zealots, the British Prime Minister, William Gladstone, decided to dispatch General Charles George Gordon to Sudan as Governor General with the mandate to suppress the rebellion.[25] Gordon who can be described as charismatic, eccentric, a militant opponent of slavery and a devout evangelical Christian set out to crush the Ansar. He went into the confrontation with reputation as one who led the British army against the Taipeng Rebellion in China. The attempt to repeat the feat in Sudan ended in fiasco. The Mahdi and his Ansar defeated the British forces and Gordon himself was surrounded by the Ansar and killed. The epic battle is recorded thus by Andrews Natsios:[26]

> *One of the most dramatic and colourful moments in nineteenth-century Sudanese unfolded as Gordon organized his doomed defense of Khartoum-the last remaining colonial stronghold that had not fallen to the Mahdi's forces. While the Ansar Army surrounded him and the city, he waited for relief from a British-Egyptian expeditionary force slowly moving down the Nile, but these reinforcements were harassed at every turn by the Mahdi's forces. Gordon's unyielding defense of Khartoum lifted the spirits of a demoralized city, whose inhabitants were calmed each night when his silhouette could be seen at the window of the governor general's palace. This was the same palace that Sudanese presidents would occupy after independence in 1956; it had been erected earlier by the Egyptians and Turks on the bank of the Nile near the confluence of the White and Blue Niles. On January 25, 1885, the Mahdi's forces successfully scaled the walls of the city and overwhelmed Gordon's forces. While the Mahdi had given orders to spare Gordon, the Mahdi's forces killed him on the steps of the palace before they received this message; his beheaded corpse was paraded through the Ansar Army.*

The death of General Gordon ended the period of the Turco-Egyptian rule in Sudan and the emergence of the Mahdist period, which also marked the beginning of theocracy in Sudan. Though the Mahdi died six months after his final victory, his successor continued to rule Sudan. The Mahdist state administered Sudan from Gordon's defeat and death in 1885 till its defeat at the hands of the last British Expeditionary Force led by Lord Horatio Kitchener.[27] In order to end the Mahdist rule on the one hand and secure its commercial interest on the other hand, the British sent Kitchener to Sudan. Other motives of the British were: (1) to prevent the French, the Germans and the foothold in Sudan so as not to threaten the waters of the Nile or control over the Suez Canal. (2) to avenge the death of General Gordon, who had been a favourite Officer of Queen Victoria and the British Public.[28]

In the epic battle of Omdurman, the British army comprised 26,000 well-trained troops, armed with 44 field artillery guns, 20 machine guns, and 10 gunboats mounted with an additional 36 guns and 24 machine guns. On the Ansar's side were 50,000 troops armed mainly with spears and swords. Only a handful had old Remington rifles.

Just as the Ansar's army with spears and swords had done to the Egyptian-British forces thirteen years earlier, the British forces effectively wiped out the Ansar forces.

While the British suffered no fewer than 250 casualties, the Ansar lost 11,000 soldiers, with 16,000 who were wounded.[30] The battle of Omdurman brought the Mahdist state to an end but its influence did not go away in the history of Sudan with this defeat.

Legacies of the Mahdi in Sudan

The Mahdi left several important legacies in the history of Sudan. First, he created an Islamic political movement rooted in purist and puritanical interpretation of the Quran. This movement sought to cleanse the country of foreign influence and actually did. In the history of Sudan, this movement would make periodic reappearances with violent consequences. It is the rump of this movement that insisted, over the years, on the complete Islamization and Arabization of Sudan, especially the South. As it is all known by now, this insistence provoked violent reactions from the South which resulted in the creation of the Republic of South Sudan in 2011. Even at that, the shadow of the Mahdi is still evident in historic Sudan.

Second, the Mahdi created a powerful political dynasty in which his descendants established a formal political party, the Umma, in 1945. For years the Umma has been dictating the pace in the political development of Sudan. For example, on the eve of the Sudan's independence, one contentious issue was on the relationship between Egypt and Sudan. This implied the question of merger with Egypt at independence. While the Khatmiyya sect supported merger with Egypt, the Umma Party led by the Mahdi's descendants argued for a completely independent Sudan. The party mobilized the Sudanese for its worldview and got Sudan as an independent entity separate from Egypt. Additionally, the Umma Party had won national election twice in 1966 and 1986 by putting forward the candidacy of Sadiq al-Mahi, the great grandson of the Mahdi. In the two periods, Sadiq was the Prime Minister of Sudan. A glimpse of how powerful the socio-political dynasty of the Mahdi is in Sudan can be distilled from the comments of G. Norman Anderson, one-time American Ambassador to Sudan thus:[31]

> *Sadiq could hardly have had better credentials for leadership. His Umma Party had 103 seats of a total 260 in parliament. Beyond a strong electoral base, concentrated in Darfur and Kordofan provinces in western Sudan and White Nile province, Sadiq was larger than life as the great-grandson of the Mahdi, Sudan's prime historical celebrity and spiritual leader and founder of the Ansar sect. Sadiq's grandfather, 'Abd al-Rahman al-Mahdi, had been one of two principal political leaders, as well as Imam of the Ansar, during the British colonial period and first years of independence. Upon 'A bd al-Rahman's death in 1959, Sadiq's father Siddiq served as Imam until his own death in 1961. Despite this religious background, Sadiq opted for political leadership. He was Westernized in education and modern in religious outlook although by no means lacking in devotion to Islam.*

Finally, "the mausoleum of the Mahdi and his successors in Omdurman remains a holy site for many Sudanese and the physical manifestation of one of the most influential movements in its modern history".[32]

The testament of the Sudanese people on the Mahdi could be distilled from these representative views of the people as recorded by P. M. Holt and M. W. Daly:[33]

> *. . . To many modern Sudanese, he is Abu'l-Istiqlal, 'The Father of independence', a national leader who united the tribes by an Islamic ideology, drove out the alien rulers, and laid the*

> *foundations of a nation-state. This is an interpretation of the consequences of his revolt, rather than an appreciation of his motives. Another modern Sudanese view of him is of a mujadid, a renewer of the Muslim Faith, come to purge Islam of faults and accretions. Much in Muhammad Ahmad's own statements supports this opinion. A frequent theme in his pronouncements is that he was sent to establish the Faith and Custom of the Prophet - the normative ideals of Islam. Seen from this point of view, Muhammad Ahmad is comparable to reformers of the eighteenth and nineteenth centuries such as Muhammad ibn 'Abd al-Wahhab, founder of the Wahhabi movements in Arabia*

Indeed, though physically dead since 1885, the Mahdi is still alive psychologically in the history of Sudan. Till this day, he is always invoked to provide political compass to the direction of modern state of Sudan.

Conclusion

In terms of periodization, the history of Sudan before independence in 1956 is marked by three clear periods, namely; The Turco-Egyptian period (1821-1881), the Mahdiya period (1882-1898) and the Anglo-Egyptian Condominium period (1898-1956). In the first period, the Sudan was conquered by Egypt under Ottoman Empire in Turkey and ruled by the combined personnels from Turkey, Egypt and Britain. On account of their oppressive rule and un-Islamic practices, the Sudanese suffered. All attempts at resistance failed, and each failure was met with violent reprisals.

Under the foregoing circumstances, Mohammed Ahmed bin Abdullah, a commoner, emerged as the Mahdi, the Expected One, after seeing visions and obtaining instructions from Prophet Mohammed to rid Sudan of foreign occupation and establish a righteous state. With this inspiration and messianic call, he mobilized the people of Sudan to overthrow the rulership of foreigners. In one of the earlier attempts to carry out this resolve, General Charles Gordon, a British General of Generals, was killed by the Mahdi's followers who brandished only spears and swords, while the combined armies of Turkey, Egypt and Britain in Sudan fought with guns and modern weapons.

After series of other epic battles in which the Mahdi and his followers were successful, the Mahdi proclaimed a theocratic state in Sudan, which he constructed to fulfil his dreams. This was Madhiya state which even survived his death (for he died six months after he successfully established the new polity). The Mahdiya Islamic revolution in Sudan created legacies that still colours the political contour of Sudan till this day.

This paper has demonstrated that the Mahdi started as a mere seer and, through sheer charisma and religious devotion to a cause, he successfully created the modern state of Sudan that was heavily influenced by his religious ideals. For a mere commoner to achieve these feats outlined in the paper for a country, he deserves to be spoken of in superlative terms. Without doubt, though he is dead, his name acts as political compass for modern Sudan.

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Colonial Taxation: "Nature and Implication in Kona Community, 1900 - 1960"

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Abstract
Colonialism is simply the extension of economic and political hegemony of a powerful state to that of the weaker state which influences either the growth or fall of such weaker state. Colonial Penetration and administration was more of divide and rule principle and tended to favour other chiefdoms against others. One of the important tools used by the colonialists was colonial taxation as means of exploiting African states which in turn paved way for inters-state intrigues. This research used multi-Disciplinary method in data collection and analysis. Findings from this research reveal that colonial administration did not only bring economic alteration to the various ethnic groups in the Muri area but equally altered the principle of communalism which was hitherto the best principle of administration of the African. The paper recommends re-unification of all the various ethnic groups affected by such colonial jinx with a view to restoring peace and progress among the groups.

Introduction

The history of colonial penetration and administration in Africa will continue to be a subject of discussion by the Africans. This is because the footprints of colonialism have remained in the mind and face of Africans. This essay intends to reveal such footprints, particularly in north eastern Nigeria and precisely in the Kona Chiefdom. For proper understanding of the theme of the paper, it is segmented in chapters. The first is introduction which highlights the structural development of the topic. This is followed by historical development of Kona state before colonial penetration. Colonial administration and some of its effects on Kona Chiefdom are captured. Emphasis is place on colonial taxation, its nature and implications on the people. The paper ends with a conclusion and recommendations.

Kona Before Colonial Penetration

The Kona or Jibe lives in a number of villages with a headquarters at Kona Garu. The Kona state is located around the south of river Benue and north of the town of Jalingo in present Taraba state. The area roughly lies between latitudes 10^0 5^0 and 8^0 90^0 north and longitude 11^0 and 12^0 east. Administratively, the Kona belong to Jalingo Local Government Area of

Taraba state[1].They are also found in Lau and Ardo Kola, and Bali Local Governments of Taraba State and with few settlements in Numan Local Government Area of Adamawa.

Prior to colonial administration, the Kona evolved a centralized administrative system based on religious-political doctrines with which they were able to influence some of the neighboring ethnic groups who owed allegiance to them. The Chief or Kuru had the power of life and death over his people. However, there was the principle of check and balance by religious priests. They also had Council of priest across the various clans who served definite functions and were also representatives of their clan in the central administration. Such priests also took care of land on trust for the state. The vassal states who were more of allies brought in all forms of tributes in return for religious and governmental supervision, and above all for salt which was one of main source of income and was under Kona[2].

Economic activities revolved around agrarian cultivation and rearing of domestic animals. Over 70 percent of the total population of the Kona people actively engage themselves in the growing of different types of food crops which were used for both subsistence and commercial purposes[3].They also engage in the extraction of salt and iron work. Both the Kona and Mumuye men were famous for their skill in the extraction of iron. Evidences of iron products found in kona area as reported by the district Officer as of 1932 captured thus; Three pieces a plain ring, a twisted ring, and a ring with a projection shaped like the head of spear or a hoe. These articles were found in one carefully arranged heap about four feet below the surface in a burrow pit at Kanisim, a small Harmlet of the derelict wuro Noku, a site roughly four miles west of the present town of Kona[4].

From the above account one could deduce that two factors were responsible for the use of iron in the Kona community .It was either through trade interaction with other state or through local manufacturing. However, the similarity of the iron to other technology attested to the fact that the use of iron came as a result of inter states economic interactions. The discovery of the concentrations of salt pans and salt springs along the Benue Valley on the northern bank of Bomanda, Jeb Jeb Je- Muri and other places greatly encouraged extraction of salt.

Pottery work was also a significant economic activity among the Kona. Pottery work was mostly women's occupation however; few men also engaged themselves in it. Pottery work mostly took place during the dry season .Pots of different sizes and purposes were produced for commercial and for personal uses. All the aforementioned products were display for sale in village markets and in the neighbouring towns like Jalingo,Mutum Biyu, Zing, Pupule, Lankaveri, Sunkani, Namnoi, Iware ,to mention but few[5].

The Kona also engaged in hunting and fishing. The products from these ventures encouraged commercial ventures across the villages. Village Markets were cited in all the villages mostly beside the main road that led to the town and were patronized rotationally either weekly or days' intervals. Traders across the neighboring villages with different items of trade patronized the markets in order to sale their goods and equally bought other needed goods. Prior to Colonial penetration, Transaction was based on barter. Custodians of such markets collected levy from the local traders such as grains meats and other related items that they needed. Taxation was also practiced. Some of the title holders pay their mandatory taxes in form of tithe to the chief priest of their clans. Part of the income generated at the clan level were taken to the central administration' [s] local treasury[6].

> Other Vassal States equally paid tributes to the central Chief as contained in the following report ;(the political and religious influence of Kona was not confined to the small area occupied by the Jukun-

> speaking Kona. It extended into the neighbouring countries of the Mumuye, Jesi, Minda Howai (Mile six), Bashan, Kir (kirro), Dabo, Gongong,) etc. One of theoutstanding chief that benefited from taxation across the villages and vassal states was Kuru Shumen. He was said to be diplomatic to his vassals, which in turn encouraged submission. Tax Agents and palace guards were send to these villages to inform peasants on dates for collection of tax. Sometimes the Chief could pay visit to villages or vassal states to see the wellbeing of his people, after which he returned to palace with various presents[7].

Incomes generated from taxes were used for festivities and for the benefit of all. Part of the income were also shared to prominent chief priests such as Kawu, Singsi, Wuru, Avonu Jakhenjaunan and Kimiri, etc. Failure to pay the tax attracted fines. Some priests could be suspended or removed in their throne, although it depended on the severity of the offences. Peasants who could not afford to pay their tax and could not be bailed by their relatives sold their labour to the wealthy People. However, if all effort failed, such persons would end up in the palace as slaves and if not lucky were sold to the Arab slave buyers.[8]

Another source of income came from the traditional court. Here, disputes that could not be resolved at the family or clan level were taken to the chief's palace for further investigation. After serious verifications of the case, the accused were charged to pay certain items, but the quantity of what to pay depended on the severity of the offences.

Prior to colonial administration, court fines in Kona community were paid by means of animals, grains, labour, enslavement. If cases could not be resolved at the chief's palace, traditional supreme court was consulted (Sonji'S Shrine). Here, persons in dispute will take an oath and the final verdict would be determined by the gods, which was mostly the death of a member of the accused family. This was followed by members of the family at fault consoling the custodian of the Shrine for pardon. The later will summoned the two parties on one of his festivity days for final verdict. At the shrine, after some deliberations and the accused accepted defeat, the priest would solicit on behalf of the accused from the complainant to pardon the accused. Having accepted the verdict by the priest, the accused was directed to pay or finally received pardon[9].

> (The means of payment among the Kona as earlier stated was by barter. However, the used of iron bar was later introduced as currency. The iron bar was significant because iron was used by almost all people through it products like hoes, spears, ornaments', bangles, bows and arrows, traps, hooks, and as religious items of worship, etc. The iron work therefore became the most important. Irons are still found in Kona area Kanisim or what the Fulani called Wuro Noku. A number of pieces of iron work have been found in Kona District. Three pieces of a plain ring, a twisted ring and a ring with a projection shaped like the head of a spear or of a hoe were seen.)[10]

To ensure proper record of income from taxes and related items, and since the writing did not exist, village heads engaged the use of stones and sticks or similar tokens for keeping check on payments made. And to achieve their aim, the colonialists encouraged this method at the primitive area and Malams were sent to such areas. They also facilitated the collection of taxes by introducing their currencies. Tax argents were to insist on proper acknowledgement of payments made by village and hamlet heads whenever money was brought[11].

Colonial Admnistration of Kona District

For easy understanding of colonial administration in Kona community, the history of Muri Emirate must not be treated in isolation. Muri area consisted of 11,014 square miles; with a population of 260,288.It contained over 100 miles of Benue valley and the western half of the southern highlands. About a third of the Division lied on north bank of the Benue and consisted of the south eastern escarpment of the Bauchi plateaus known as the Wurkun hills which rise almost directly from the Benue swamps. There were 11 Districts, the largest in area being Bakundi with 2,478 square miles and in population Wurkun had 42000.[12]

When Muri was recognized as a Division, its area roughly was a square in shape with an extreme length from north to south of 150 miles and a breath from east to the west of 130 miles. It was bounded on the north by the Bauchi Province and to the east by Adamawa Division, with Numan Division while to the south by plateaus Division, and on the west by Benue Province.

When the colonial government took over the administration of the Division on 1st January, 1900 from the Royal Niger Company, the provincial organization showed that Muri Division formed part of the Upper Benue Province under W.P Hewby .C.M.G. By 1926, many modifications were made in the reorganization of the Divisions. With the modifications Muri became a Division consisting the Districts of Jalingo, Mumuye, Zinna, Lau Wurkum, Muri Wase Gassol Bakundi ,Mutum Biyu, Dakka, and Kona ,with headquarters at Jalingo .However further adjustment paved the way for Zinna District to merged to the Adamawa Province. Indeed as from 1900, Muri Division had an area of over 12000 square miles. See diagram number 1 for record of population statistics of the Districts of the Muri Emirate.[13]

Jalingo Division, Districts Population (1926)

Bakundi.....11626
Dakka.....6468
Gassol.....5311
Jalingo.....8762
Kona.....3476
Lau.....18357
Mutum Biyu.....7806
Muri[old muri]....8691
Wurkum.....37802
Wase... -13143
Mumuye[Yorro].....26889
Zinna.....17044
Total....165375

Source; Nak, Yola Province, Report on Jalingo divisio, Districts Population:_____

The area was hitherto ruled by the pagan tribes until it was taken over by the Emir of Muri. There were ten Districts in the Division each under a District Heads. The headquarters of the Division was Jalingo. However, Jalingo had not always been the capital of Division. During the pre-British days the kingdom of Hamaruwa was centre on the town of Muri (old Muri), on the north bank of River Benue until 1893 when it was superseded. However, in order to effectively penetrate into the Muri Emirate, British colonialists made the first headquarters of Muri Province at Ibi then transferred to Gassol in

1903. The points in favour of Mutum Biyu were as follows;(a) It was on the telegraph line, (b) It had apparently a central position;(c) It was near the river .In respect of article (a) above, it will be more important if it will be considered absolutely necessary for the Divisional Headquarters to be on wire as a change of station will mean laying down 20 miles of lines from Jalingo to Lau. .During this period the aforementioned District presented their income taxes in Mutum Biyu. The headquarters was later transferred to Amar[14].

However, by the 10th September, 1915, the District Officer, sgd. A. A. Groom, suggested that the headquarter of the Division was to be transferred from Mutum Biyu to Jalingo .Some of the most important reasons for the transfer were presented thus:

> There is an excellent site near water on a rise about ¾ of a mile north of the town where I believe Mr. Hewby once had a Rest Camp met many years ago. And the whole place is higher, drier and better drained than Mutum Biyu. There were no Tsetse and cattle and horses flourish. Mutum Biyu on the other hand is damp, surrounded on three sides by swaps, is swamping with anopheles and Tsetse area. Much more, there were at least five cases of sleeping sickness in Mutum Biyu town this year.
>
> The central position is more apparent than real as Mutum Biyu is surrounded on the east, south and west by a large belt of almost uninhabited bush which seems to cut it off from the rest of the world (witness the difficulty of getting news of the energy during their raid last April) and on account of tsetse fly only in the quiet dry months is it possible for a political officer with horses to go to Muri District without going to Lau first. In point of fact, the only District that could be considered far from Jalingo is Gassol, Wurrio and Bakundi. All these three are comparatively well-run and do not need the constant supervision required by the more primitive Districts such as Dakka, Kwona and Wurukum. In addition to this, what seem to me to be the weightiest augment in favor of Jalingo are its political advantages from the native administration point of view. The most difficult Districts in the Division are undoubtedly Wurukum and Kwona and to a lesser degree Dakka, Kam and Muri (Old Muri). All these places are near Jalingo and the presences of the native administration headquarters with the political officers would have a steadying effect which could not fail to result in a speedy general improvement It is in these district (including Jalingo) where the real wealth of the Divisions lies and where there is most scope for development. The Mutum Biyu District has also decrease in population by nearly 2000 since 1909 when it was accessed by Mr. Wat. The above were some of the main reasons would advance in favor of Jalingo. I have quietly sounded the Emir and his subjects and am in a position to say that this change, if carried into effect, would be welcomed by the Native Administration"[15].

During the reign of Baya, (1894 to 1905), Britain declared Nigeria as her Protectorate in 1900 and Mr. W.P Hewby was posted as the first Resident colonial administrator of the Muri Province, with Cargill and Ruston as his assistants. By this time, both the Muri Emirate and the Kona Chiefdom were accorded District [third class] status by the colonial government.

By 1914, the Mumuye District (Yorro) was amalgamated with Kwana District and Baya the then chief of Kona became the first District Head of the combined district. In 1920, Mumuye District (Yorro) was again separated from Kona and the later becoming little more than 26 square miles in extent and by 1928, Baya the Chief of Kona died after a reign of some 14 years. He was succeeded by Jauro Dai. By the early 1903, colonial Assessment for tribute [taxation] as it was then called began and there was little or no basis

of taxation in existence. The assessment was at first carried out without any detailed system. However, at first, there was some delay in payment of tax by people. However, considering the total of currencies in circulation, there were no real difficulties to surmount on the part of the Chiefs or the people except in a few cases where there was general lawlessness[16].

As earlier stated, 1914 to 1935 Kona Chiefdom was still recognized by the British colonialists as a Third Class District and the principal duties of its leader were mostly concerned with the annual census and individual assessment of tax and the collection of and accounting for tax. The elevation was also to encourage the expression of a communal and civic sense in the village, communities, to interest the people in the discretions of their own affairs and to strengthen the position of the village head by encouraging him to consult with and speak for the hamlet heads and elders of the communities within his executive jurisdiction. To ensure efficiency, the idea of receipt was introduced and associated only with a final payment or discharge of obligation. The principle applied to individuals, but in the case of hamlet and certainly of village heads, the issue of a printed receipt for every part payment were insisted upon. This provided a means of auditing the District accounts and of preventing misappropriation or mishandling of public money[17].

Native court was also introduced at the districts levels. The reasons were to ensure that all persons convicted of imprisonment to be interviewed by an administrative officer at the earliest opportunity. Here complaints or petitions by the convicted persons were heard and investigated. An endorsement was made by the administrative officer on the warrant of committal that the person named thereon has been seen and as to whether he has appealed. All these processes were to be observed as at the time they were presented.

To ensure crime control and the efficacy of the colonial income generation, by 1900, some native courts were established and were later closed .However; by 1906 they were re- organized with the majority having an Alkali as president and the District Head as a member. The following were the Native courts in the Muri division.

Emir's Judicial Council

Alkalin Jalingo.....Grade= A
Ubandoma Wurkun.....Grade= C
Alkalin Muri.....Grade=C
Alkalin Lau.....Grade=B
Alkalin Bakundi.....Grade=C
Alkalin Mutum Biyu.....Grade=C
Alkalin Gassol.....Grade=C
Alkalin Jen.....Grade=C
Sarkin Wkona[kona].....Grade=D
Ganzamano Dakka.....Grade=D
Sarkin Wase.....Grade=C
Alkalin Wase.....Grade=C
Sarkin Bashar.....Grade=D
Sarkin Zinna.....Grade=C.

Source; Nak, Yola Province, Report on Native Courts, ACC. 84, Volume.1.

As stated earlier, traditional Chiefs were responsible for District colonial treasury. They presented the tax income to the Divisional Officer in Mutum Biyu and later in Jalingo. However, when Kona District was merged to Jalingo, the Kona income from tax was remitted to the Emir through his first son, Danburam, who was placed by his father to

be in charge of Wurkum, Lau, and Kona Districts. The Districts Heads were placed on monthly salary. See picture bellow.

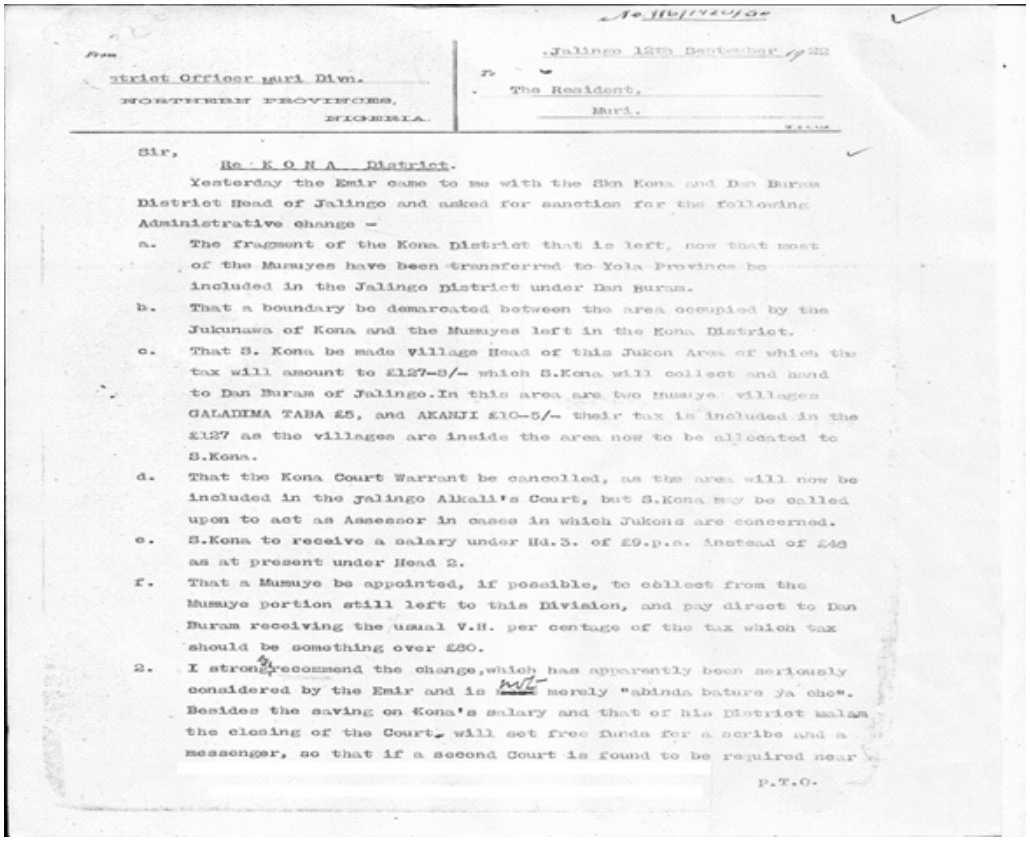
Native Administrative Staffs Salaries Per Annum

Emir.....1000 per annum
Waziri.....72 per annum
Wurkun....200 per annum
Wase.....200 per annum

District Heads Salaries

Mutum Biyu,and Zinna 120 per annum
Kona and Dakka....48 per annum
Central Alkali.....144 per annum.
Source; Nak,Yola Province, Report on Native Administration ,Acc 84,Volume.1

By 1936, owing to the short coming of Kuru Dei, the Kona District was suspended and the Mumuye District was capped off from the District and that same year Kona District was finally merged to Jalingo District under the leadership of the Emir of Muri. Thus, all administrative activities of the District were under the jurisdiction of the Emir who, in turn, placed under the supervision of the Resident Officer. With the suspension, the colonial treasury in Kona District was aborted .The native court was equally aborted and only that of the Emir became paramount.[18]Some of the suggestions on the effect of merging Kona District with Jalingo District is seen below. These suggestions were not adhered to, and by 1936, Kona District was merged with Jalingo District. The effect of this resulted in misunderstanding between the Fulani of the Muri Emirate and the Kona people.



From
District Officer Muri Div.
NORTHERN PROVINCES,
NIGERIA.

Jalingo 13th September 1932

To
The Resident,
Muri.

Sir,

Re: K O N A District.

Yesterday the Emir came to me with the Sen Kona and Dan Buram District Head of Jalingo and asked for sanction for the following Administrative change –

a. The fragment of the Kona District that is left, now that most of the Mumuyes have been transferred to Yola Province be included in the Jalingo district under Dan Buram.

b. That a boundary be demarcated between the area occupied by the Jukunawa of Kona and the Mumuyes left in the Kona District.

c. That S. Kona be made Village Head of this Jukon Area of which the tax will amount to £127-8/- which S.Kona will collect and hand to Dan Buram of Jalingo.In this area are two Mumuye villages GALADIMA TABA £5, and AKANJI £10-5/- their tax is included in the £127 as the villages are inside the area now to be allocated to S.Kona.

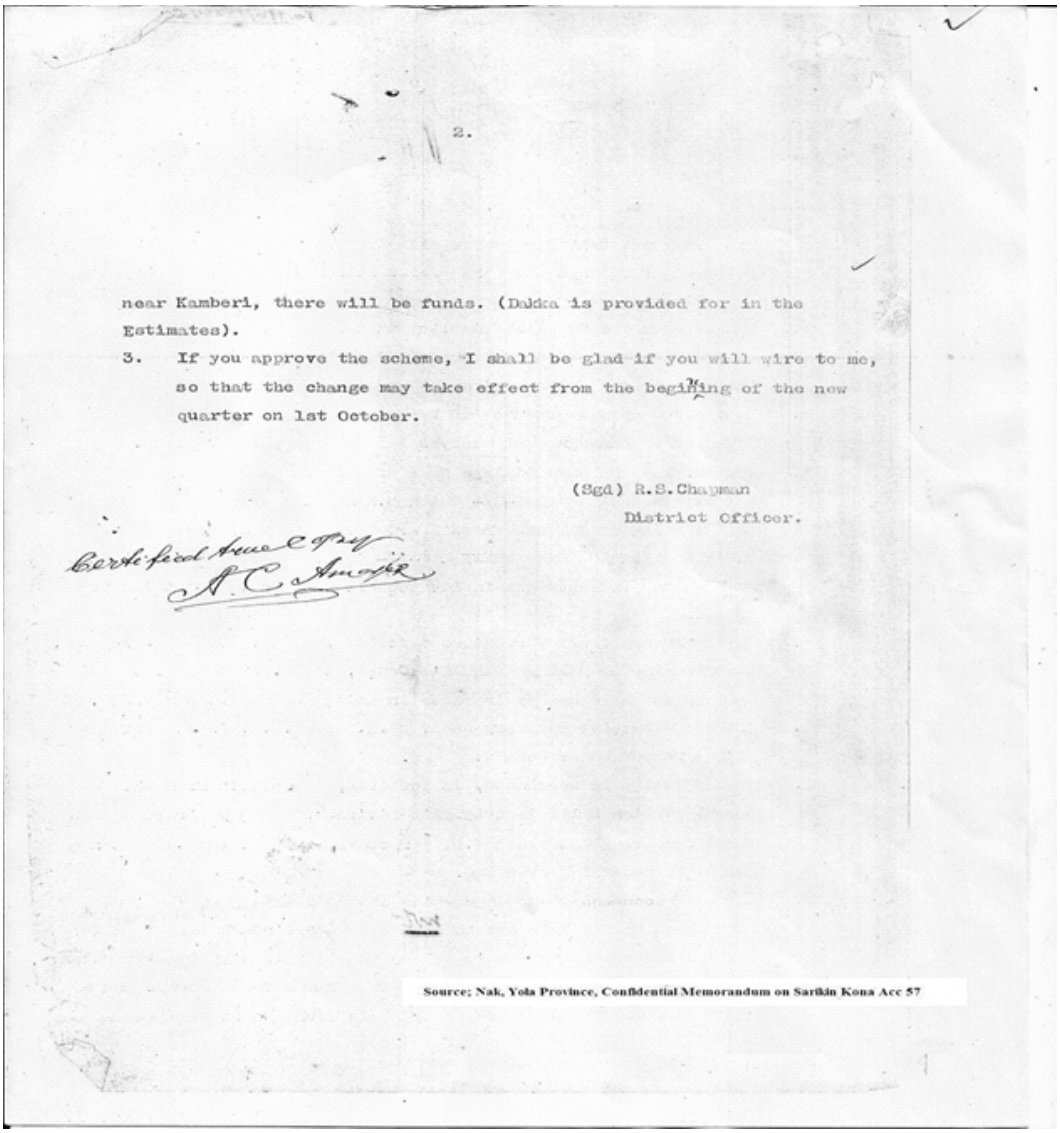
d. That the Kona Court Warrant be cancelled, as the area will now be included in the Jalingo Alkali's Court, but S.Kona may be called upon to act as Assessor in cases in which Jukons are concerned.

e. S.Kona to receive a salary under Hd.3. of £9.p.a. instead of £48 as at present under Head 2.

f. That a Mumuye be appointed, if possible, to collect from the Mumuye portion still left to this Division, and pay direct to Dan Buram receiving the usual V.H. per centage of the tax which tax should be something over £80.

2. I strongly recommend the change,which has apparently been seriously considered by the Emir and is [illegible] merely "abinda bature ya che". Besides the saving on Kona's salary and that of his District Malam the closing of the Court, will set free funds for a scribe and a messenger, so that if a second Court is found to be required near

P.T.O.



2.

near Kamberi, there will be funds. (Dakka is provided for in the Estimates).

3. If you approve the scheme, I shall be glad if you will wire to me, so that the change may take effect from the beginning of the new quarter on 1st October.

(Sgd) R.S.Chapman
District Officer.

Certified true copy
A.C. Amoshe

Source; Nak, Yola Province, Confidential Memorandum on Sarkin Kona Acc 57

Sec. Form No. 13.
G.P.D., Lagos. 10-30-27 40,000x (216)

Continuation Sheet (No. 1 of 3365/22)

Memo No 124/21/59 from Res Muri dated 11.10.22 atts
SNP 23/10

2.

Secretary,

Submitted.

2. The proposal in (1) would cause very great dissatisfaction to the people of Kona and to the Jukuns generally.

3. I am of the opinion that this proposal with all that it entails would cause even further trouble and heartburning between the Emir and the Kona people, who have never trusted one another since the last taking of Kona by the then Emir of Muri.

4. To place Kona under Dan Buram the eldest son of the Emir would inevitably lead to the emigration of the Kona inhabitants.

I am inclined to think that this is the object of the proposal by the Emir.

5. The Jukuns (Konawa) would strongly resent having their Pagan N.C. abolished and being forced to attend the Jalingo Alkali's Court.

6. With regard to para.3 of (1). this reduction would bear heavily upon the Sar.Kona, who, when he lost his nominal control of the Pumuye, had his salary reduced from £60 to £48.

24.10.22.

3.

I can see nothing to be gained by the proposals in (1) and from 2 it is evident that there is a good deal to be lost. I agree particularly with para. 5.

26.10.22.

Source; Report form the Resident of Muri, Kona District, SNP 17

19199

Extract from M.P. K.2566 p. 68

Subject: Adamawa Province: Notes on His Honour's the Lieutenant-Governor's visits.

Visit of His Honour the Acting Lieutenant-Governor to Adamawa Province in February, 1933.

xx xx xx xx

11. The question of the future incorporation of the Kona district in the Jalingo district of Muri Division was also brought up on a separate occasion in conversation with His Honour but it was felt that though its retention as a district might be condemned in the interests of economical administration its population constituents and past history required that the matter should be approached with great caution and should be further discussed before any proposal was submitted.

xx xx xx xx

(Sgd) N.J.Brooke,
Resident, Adamawa Province,
(Acting).

PA.
4/4/33

TAR: 14/33

Source; Nak, Adamawa Province, Notes on His Honour's the Lieutenant Governor's visit SNP 17

(6)

Kaduna, 3rd November, 22

THE SECRETARY,

THE RESIDENT,
MURI PROVINCE.

No.3365/1922/5

MERGING OF KONA DISTRICT INTO JALINGO DISTRICT - PROPOSAL OF -

With reference to your memorandum No.124/1921/59 dated 11th October, 1922, I am directed by the Lieutenant-Governor to inform you that His Honour is not prepared to approve the proposals contained in your memorandum.

2. His Honour is of the opinion that the feeling and traditions of the Jukons have not been sufficiently considered, and thinks the Kona people ought to have their own Native Court, and that the Sarkin Kona should still remain a District Head and not be reduced to the position of a Village Head.

Secretary, N.P.

Source; Nak, Muri Province, A Proposal of marging of Kona Districts into Jalingo SNP 17

Confidential General 16.

MEMORANDUM. No. 14/41.

Jalingo, 1st October, 1935.

From The District Officer,
i/c Muri Division
JALINGO.

To The Resident,
Adamawa Province
YOLA.

G.P., Lagos. 14805

General Tax 1934-35 - Kona District.

Yola Prof

ACC. 57

With reference to my 277/49A of 6th September, 1935.

The following is the result of the Emir's enquiry into the charges against the District Head of Kona:-

It is proved that out of a deficit of £36. 1. 1 General Tax the District Head has embezzled £25. 9. 10.

2. Of this sum £8 have been recovered.

3. Unfortunately it has also been proved that he has seized from persons who had already paid their tax the following livestock and goods:-

5 sheep, 37 goats, 5 hoes, 1 fishing net, 54 bundles of guinea corn and 25 fowls.

4. It is also proved that he collected six pence per head from 537 persons (all Mumuye) in addition to the authorized tax levidd.

5. On the above charges the Emir of Muri recommends the deposal of the District Head of Kona for approval.

6. He further proposes to send him for trial before the Chief Alkali after approval for his deposal has been received.

7. Dei, District Head of Kona, is a Jukun of about 62 years of age. He has held office for seven years. His office is said to be considered "divine" by the Jukon section of his district which however contains a considerabl Mumuye population. The population of the district totals 3

8.

2.

8. If his deposal is approved the position of the Mumuye in Kona will be investigated.

9. The proposal to depose him is recommended.

Rallundmd

District Officer
i/c Muri Division.

Source; Nak, Yola Province, Confidential Memorandum on general Tax 1934 to 1935 Kona District ACC 57

Colonial Taxation Nature and Implication

The era of colonial administration brought some turning points in the aspect of revenue generation in Africa and especially in Nigeria; direct taxation in form of poll taxes was levied by the colonialists. Poll taxes vary in nature and were characteristically levied on every adult male at the same rate with little or no adjustment for differences in individual incomes or circumstances.[19]

Poll taxes were the dominant sources of revenue for the colonialist. At first, poll taxes were effectively an alternative to force labour. Hence the changes from previous methods of revenue generation in Kona state to the more advanced methods were adopted. However, this was strange to the Kona people and as such became a source of conflict between state authorities and the rural people from colonial period and a catalyst for many rural rebellions.[20]

In Kona state, for instance, poll taxes were equally introduced during colonial era purposely to encourage subsistence based peasantries to sell their labour and or to produce cash crops for export. It was also aimed at making the colonies self-financing and to reduce reliance on custom duties as well as to contribute to the financing of the British war efforts, especially during the Second World War. Taxes were also introduced as means of financing developmental activities and the running cost of public administration.

The collection of poll taxes typically involved the use of force in direct encounter between the taxpayers and tax collectors. The latter were sometimes accompanied by armed militia, and may search for potential taxpayers at road blocks or in public places, hospitals, schools, markets, sport ground, palace, at wedding, etc. These collection techniques and the ways in which they were carried out mostly discouraged rural people from travelling, which in turn led to resentment. Poll taxes were introduced more than a hundred years ago for these reasons, the political and social impacts of the poll taxes on the Kona were are substantially greater than its yield.[21]

One important thing worth knowing is that the Europeans were not aware of the brutality that the peasants faced from the tax agents. The Districts heads or provincial head only waited for the agents to remit the income generated from taxes. For instance, some of the punishments as revealed by Odey were beating, lying in the sun, confiscation of grains and livestock, higher charges. All these contributed to the stagnation of economic and political development[22].

From the aforementioned reasons of colonial taxation,the causal significance of colonial economic and political legacies varied in developments, which, in turn, affected not only the era of colonialism but also the post colonial era. Political and economic freedom which was hitherto enjoyed by peasants was truncated by the aforementioned forces. The strongest legacy from these forces took the form of path determination which implied that colonial choices determined post colonial ones, or at least conditioned them, such that departure from colonial pattern was and remained difficult and costly. In order to maintain their hegemony, the colonialists engaged the principle of signing treaties with the local Chiefs and the effect of such treaties continued to prevail even in the later centuries. For instance, such treaties and structural development or colonial administration actions paved the way for inter and intra political intrigues.[23]

However, one thing that the Kona Chiefdom may claim to have benefited from the colonial era was the feeder roads that passed through it territory from Wukari to the Adamawa Province, A Company in Lau and a rail line that started from Jos and passed

through the Kona community. However, the efficacy of both the Company and the rail line was not felt by Kona and it environ. For the company, political intrigues between the Emir of Muri and the colonialists led to the burning down of the Company by the Emir. The project of the rail line later came to a halt[24].

In another development, the colonialists employed few inhabitants as tax agent; some of them were retirees of the British frontier force who were used as police -Yan Doga. Others were officials from Kona palace who included Kajana, Kwapsoni Inu, Kajana Noku, Shumen, Samaila and later Kajana Mpu .Some time later, agents from the Emire's palace were equally sent to Kona community to work alongside the aforementioned agents. Prominent among such persons were Malam Mai Doki, Malam Zailani-[Tongo etc. This group worked under the directive of the Resident Officer, but with the supervision of the District Heads[25.] At first, incomes generated from tax were taken directly from the Kona palace to the Resident Officer in Mutum Biyu and later to Jalingo.

There was also enrolment of indigenous taxes agents, and creation of more chiefdom. But the important question one may ask is, 'To what extent has colonial penetration and administration that was saddled with political and economic intrigues benefited the Kona. As aforesaid, the three forces were more of patriotic mode instead of the generality. In this arena, African elites were not only treated as pawns but as agents of exploitation using their traditional authority. The peasants on the other hand, were only considered as labourers whose labour was the only means of their survival. The political and economic intrigues among the big three forces, France, Royal Niger Company, and the Emir of Muri, greatly retardateed the growth of the area. Each of the aforementioned forces only worked toward achieving its desired goal, not bearing in mind the fate of the Africans.

For instance in order to retain his authority in the Muri area, the Emir forfeited the 30 January, 1885, treaty with the Royal Niger Company. By 1890 Muhammadu Nya was no longer interested with the signed treaty instead, he was suspicious of the growing influence of the Company and its stronghold at Ibi, in his territory, and its attitude towards his turbulent kinsmen in the area. His precarious control over Jibu which was continually in revolt came to an end when the Company occupied the town without the Emir[s] consent. The Emir destroyed the factories at Lau and Kunini in 1891 and broke off friendly intercourse with the Company. However, by 1895, Hewby visited the Emir to restore diplomatic communications, but in the event little real good resulted as Nya[s] sole interest was to obtain a supply of rifles for use against the pagans and his relatives on the South bank.[26]

As earlier stated, Kona Chiefdom had already collapsed during the era of Mizon/Fulani attack. However, efforts were made by subsequent leaders in rebuilding the Chiefdom which was later re-affirmed as Third Class District. Hence, colonial administration became more intensified. But the administrative system adopted by the British colonialists brought some turning points on the Kona administrative system. Firstly, the system was more of indirect rule system whose structure relegated the Chief to a village head with the responsibility of ensuring that his subjects paid all the required tax and equally ensured that accurate incomes were remitted to the colonial treasury. Failure to do so resulted in severe punishments .For instance the Chiefdom was suspended, reduced and finally merged to Jalingo District. Since then, the Emir of Muri became a determining factor in the administrative affairs of Kona Chiefdom. Indeed Kona, Lau and Karim were placed under the control of his first son (Danburam). By implication, this and coupled with the previous attack finally traumatized the Kona people.

Another turning point was the monetization of economic activities. For instance,

barter system of transaction was replaced with the use of British currency and the currency was initially scarce in circulation and the means of getting it equally demanded huge labour. However, due to poor circulation of currency, peasants still resorted in paying their tax through grains, livestock or other related items. Although this was an alternative for currency, tax agents used this as an excuse and intensified the exploitation of the peasants. For example, if a peasant decide to give his grain as payment for tax, sometimes the quantity that were collected by the agents was more than the value of the required money.

Conclusively, Colonial administration brought some transformations on the pre-colonial administration of Kona Chiefdom. These transformations focused on the general administration and most importantly on taxation which was based on the monetization of the economy. The effects of this resulted in not only the divide and rule principle, but encouraged intra and inter political intrigues that affected the hitherto principle of communalism practiced by the various ethnic groups inhabiting the Muri Emirate.

Recommendations

Previous colonial jinx (divide and rule) issue should be buried especially as regard to the happenings in the Muri area.

The idea of play maid ship should be encourage.

Previous pitfalls should be forgiven no matter how severe the pain is.

Intra and inter political intrigues should be discourage in all the Chiefdoms of the Muri area.

Forceful presentation of religious faith should be discourage instead diplomatic approach should be use.

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Struggle for the Attainment of Food Security In Nigeria: Challenges and Prospects

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Abstract
As Nigeria is on her way to development and branding herself as the "giant of Africa", she needs to prove her potential by raising her standards to a level with other fast developing economies of the world in term of Food Security, which is an indispensable prerequisite for the survival of mankind. Food is different from other merchandise because of its inevitability for the survival and existence of mankind. In Nigeria, there is a hyper level of food insecurity for the past decades as a result of outward disregard for food production due to oil being the arrow head export product and the adoption of neo-liberal economic policies, including both natural and manmade impediments. Ironically, food is different from other commodities because everybody needs it for survival. Very worrisomely, food has remained in short supply over the years. Quite a number of factors account for this development ranging from inadequate mechanization of the agricultural sector to lack of inadequate finance and other inputs to the farmers. To achieve Sustainable Food Security in Nigeria, the paper opines that Historical knowledge can be tapped from based on the usage of available examples across the world on how agricultural sector was transformed in other countries or societies. While, also, identifying some major impediments in this enterprise, the paper suggests an improvement in governmental structures and environmental management in order to increase and enhance food productivity as litmus for food security. A multi-dimensional approach has been adopted for data collection.
Keywords: Lessons, History, Attainind and food security

Introduction

The prevailing food insecurity, particularly in developing countries, points to Thomas Malthus theoryonpopulation in the 18th century which warned that global population would exceed the earth's capacity to grow food if population is not checked. Malthus raised the alarm that population was growing at geometrical progression while food production was growing at arithmetical progression.[1] Despite having been largely debunked, this theory has remained prominent in the discourse regarding the prevailing hunger, and the threat of more devastating hunger in future due to issues associated with sky rocketing population carrying world population vis avis decrease in food production.

Malthus argument was a warning about population increase, especially among the poor, because he described the poor as breeding too rapidly and depriving the rest of the population of food; famine was seen as a natural defense against overpopulation. In the Nigerian situation, current production of food is far below. Therefore, food distribution continuesto be a problem in solving food security in Nigeria.

Nigeria, blessed as it is, with abundant agro ecological resources and diversity, has become one the largest food importers in sub-Saharan Africa[2]. Any system where food demand is not sufficiently marched by supply is no doubt one with looming food crisis. Despite pretensions to the contrary, Nigeria is far from being completely food secured. Despite her significant natural resources, majority of the citizens are living below the poverty line. For instance, according to WDI, an estimated 60% of Nigerians lives on lessthan US $1.25per day. Nigeria was also ranked 91st out of a total of 104 countries on the Global Hunger Index and 153rd out of a total of 187 countries on the 2012 UNDP Human Development Index. Malnutrition and hunger which are linked to poverty have been ravaging most developing countries. This testifies to our failure to achieve our development policy as well as National Food Security.[3] It once more awakens the government to the realities on ground, that is, the need to achieve the first sustainable development goal of no hunger before the year 2030

Issues on food security was brought to limelight in 1974 during the world food conference when it dawned on the governments that nations all over the world needed to strategize on how best to improve agricultural production so as to match the per capita needs of the population. Ban Ki Moon, the former UN Secretary-General, at a World food summit in Rome in 2009, stated emphatically that six million children die of hunger every year; 17,000 die of starvation every day, and by 2050 the world will need to feed two million more mouths.[4] This has rekindled the idea of achieving sustainable food security in all countries of the world, including Nigeria.

World Bank estimates the population of Nigeria to above 160 million people, the largest in Africa, almost accounting for 47% of West Africa's total population. As the population increases, the country's demand for food increases, while the ability to produce food diminishes because of pressures from the growing population in form of conflicts, desertification, climate change and erosion.[5] Food security involves availability and access to food stuff, stability of supplies and the quality of the diet.

According to FAO, International Fund for Agricultural Development (IFAD) and World Food Programme (WFP), Nigeria has an energy intake of 1730Kcal and an average protein supply of 64g capita per day far below the 2500-3400Kcal minimum recommended daily intake per day.[6] This shows that Nigeria is facing the challenge of unbalanced diet leading to various deficiency symptoms. Also, among the 109 countries assessed by Global Food Security Index (GFSI) (2015), Nigeria is 91st with 37.1 score based on indices of affordability, availability, quality and safety.

It is in view of the foregoing that attainment of food security is imperative in any country. This is why all developed and developing countries make considerable efforts to increase their food production capacity. But hunger, definedhere as a situation in which there is an inadequate quantity of available food; and malnutrition which is indicative of intake of unbalanced diets, has been ravaging most developing countries, severely menacing poor families. Both have also had debilitating effects in the productive capacity of the citizens, impacting negatively on the overall economic development of many countries. The twin problem of hunger and malnutrition is closely linked with poverty.[7]

The food intake requirements of majority of Nigerians has fallen far below the International standard. Past effort at improving food supply through agricultural policies has not yet yielded successful results. The programmes that were introduced only helped to alienate the peasant farmers who are major producers of food in Nigeria.[8] To increase food productivity, companies were set up by the Federal Government in 1989 to participate in direct production of food. The major crops target included maize, rice, millet, wheat, sorghum and cassava. One should mention in passing the establishment of 11(eleven) River Basin Development Authorities, which were set up to develop river basins for meaningful agricultural production to make Nigeria self-sufficient in food production. Operation Feed the Nation (OFN) and Green Revolution were other short-lived national camping launched to give agriculture a good image and to encourage land owners to take to farming not only as an occupation but also as a way of life.[9] These programmes were more in favor of capital intensive and large scale commercial farmers who corruptly enriched themselves at the expense of poor peasant farmers.

In a heterogeneous society like Nigeria, and others in the African continent, then role of History as a beacon for Food Security through accurate reporting and documentation of historical information is indispensable. Concerted efforts are needed through this process to harmonize together the different ethnic, regional and religious groups into one and united nation orchestrated by peace and tolerance. It is against this background that this paper seeks to remark that if Nigerian History could be explored, appreciated, reinterpreted, analyzed, reconstructed, documented and carefully studied, free from socio-cultural, religious and political sentiments, Nigerians would experience a steady politically dynamic society, strongly bound egalitarian society that will be completely free from insecurity of food, life and property.

The Concept of Food Security

It is imperative to note that Food Security is one of the cardinal articles in the United Nations Charter. On 10th December, 1948, the United Nations General Assembly proclaimed the Universal Declaration of Human Rights and called it a common standard of achievement for all peoples and all nations. One of these rights is the right to adequate food and to be free from hunger, which is set out in the Universal Declaration (Article 25), in the Covenant on Economic, Social and Cultural Rights (Article 11), in the Convention in the Rights of the Rights of the Child (Articles 24 and 27), and in numerous other instruments.[10] International human rights law has thus firmly established that everyone has a right to adequate food and a fundamental right to be free from hunger. These rights are assumed to be universal, though clearly they are not yet globally enjoyed. While there has been a long process to make these rights universal since 1948, much remains to be done. Eight hundred million human beings around the world suffer from severe malnutrition, for them, food security is non-existent. This portrays a severe weakness in existing human rights policy.[12]

Food Security should not therefore be seen only from the perspective of availability of food either in quantitative or qualitative terms. Food hygiene and safety should also be given an important deliberation in order to protect the health of the citizenry. Food, for instance, may be available but the source from which the food is produced or processed may be unhygienic or that the chemical substances used to produce or preserve the food may constitute health hazard. Health and safety considerations therefore become significant in food production. For instance, given the likely general abuse of chemicals due to illiteracy and crass ignorance, particularly in developing countries, some chemicals

used for treating livestock diseases and indiscriminate application of pesticides to treat crops diseases or control and other agricultural products pose health hazards to the society (man).[13] In essence, a country should be considered as food secured when food is not only available in the quantity needed by the population but also when the consumption of the food does not pose any health hazard to the citizens.

In the light of the foregoing, Mike O. Odey asserts that, food is the mainly indispensable of human needs and is central to the discussion of human rights and social development.[14] In the same vein, he posits that food security has been promoted by the United Nations as the most basic human need and as a central indicator of absolute poverty and physical well being. Food Security refers not only to an adequate aggregate supply of food, but also means that "all people at all times have both physical and economic access to basic food".M. O. Odey further maintains that it requires not just enough food to go around, but that citizens have ready access to food which is measured by using two indicators: (1) food supply is measured as the mean daily per capita supply of calories and protein and (2) the child hunger rate is measured by the percentage of children under age 5 who are undernourished. It is in this context that M. O. Odey avers that no human right has been so frequently and spectacularly violated in recent times as the right to food.[15]

Sustainable Food Security has been defined in various ways by different scholars. According to World Health Organization (WHO) and Food and Agricultural Organization (FAO), *et al*, food security is access to the food needed by all people to enable them live a healthy life at all times. A country is said to be food secured when there is access to food of acceptable quantity and quality consistent with decent existence at all times for the majority of the population.[16] This means that food must be available to the people so as to meet the basic nutritional standard needed by the body. But it should be noted that availability of food is accessibility to food. Availability depends on production, consumer prices, information flow and the market dynamics.

The foregoing presupposes, therefore, that, Food Security refers to the availability of food and one's access to it. A household is considered food secure when its occupants do not live in hunger or fear of starvation.[17] Food security exists when all people, at all times, have physical, social and economic access to sufficient, safe and nutritious food to meet their dietary needs and food preferences for an active and healthy life.[18] Food security for a household means access by all members at all times to enough food for active, healthy life. Food security includes a minimum of food security in Nigeria such as:

1. the ready availability of nutritional adequate and safe foods, and
2. an assured ability to acquire acceptable foods in socially acceptable ways, that is, without resorting to emergency food supplies, scavenging, stealing or other cropping strategies .

In the World Bank Policy Study, Food Security is defined by all people at all times to mean enough food for an active healthy life.[19] To the Economic Commission for Africa, Food Security involves not only food availability through storage and trade, but also, more importantly access to food through domestic or home production.[20] It is the contention of the (FAO) that for a country to have sustainable food security, food supplies must keep pace with increase in population and urbanization.[21] As such, according to FAO, addressing agriculture and population growth is vital to achieving food security. Other organizations and people have come to this same conclusion in agriculture and propose several key steps to increasing agricultural productivity, which is, in turn, key to increasing rural income and reducing food insecurity. They include:

1. Boosting agricultural science and technology. Current agricultural yields are insufficient to feed the growing population. Eventually, productivity derives economic growth.
2. Securing property rights and access to finance.
3. Enhancing human capital through education and improved health.
4. Conflict prevention and resolution mechanisms and democracy and good governance based on principles of accountability and transparency in public institutions and the rule of law are basic to reducing vulnerable members of society

World Bank defines Sustainable Food Security as an access to enough food for an active, healthy life at present as well as ability to provide enough in the future.[22] Abdullahi defines Sustainable Food Security as when people have physical and economic access to sufficient food to meet their dietary needs for a productive healthy life at present as well as in the future. This definition outlines some indices for measuring the extent or degree of food security to be achieved by any country and the indices are adequate national food supply, nutritional content, accessibility, affordability and environmental protection.[23]

Absence of food security is food insecurity; food insecurity on the other hand represents lack of access to enough food and can either be chronic or temporary. Adeoti opines that chronic food insecurity arises from lack of resources to acquire and produce food thereby leading to persistent inadequate diet.[24] FAO refers tofood insecurity as the consequences of inadequate consumption of nutritious food bearing in mind that the physiological use of food is within the domain of nutrition and health. When individuals cannot provide enough food for their families, it leads to hunger and poor health. Poor health reduces one's ability to work and live a productive healthy life. Poor human development destabilizes a country's potential for economic development for generations to come.[25] According to FAO, *et al,* the core determinants of food security are availability, accessibility, utilization and stability.[26]

Food Availability: - Availability of food plays a conspicuous role in food security. Having enough food in a nation is necessary but not adequate to ensure that people have satisfactory access to food. Over the years, population has increased faster than the supply of food thus resulting in food unavailability per person.

Food accessibility: - The ability to have access to food depends on two major conditions: - Economic access and physical access. Economic access depends on one's income, the price of food, the purchasing power of the people. Physical access on the other hand depends on the availability and quality of infrastructure needed for the production and distribution of food. Lack of economic access to food is as a result of the increase in the rate of poverty.

Food utilization: - Food utilization is measured by two outcome indicators which reflect the impact of inadequate food intake and utilization. The first outcome is measured by under-five years of age nutrition level, while the second measurement is quality of food, health and hygiene. According to FAO, measuring the nutritional status of under-five years of age is an effective approximation for the entire population. The indicators for the measurement of under-five years of age are wasting (too thin for height); underweight (too thin for age) and stunting (too short for age).Most times, progress in terms of having access to food is not always accompanied by progress in the utilization of the food. A more direct

indicator of food utilization is underweight because it shows improvement more promptly than stunting and wasting whose improvement can take a longer time to be noticeable. Since 1990, the prevalence rates of under-five stunting underweight have declined in some developing countries.

Stability: - Stability has to do with exposure to short-term risks which have a way of endangering long-term progress.Key indicators for exposure to risk include climate shocks such as drought, erosion and volatility in the prices of inputs for food production. The world price shocks leads to domestic price instability which is a threat to domestic food producers as they stand the chance to losing invested capital. Nigerian farmers are mainly smallholders farming mainly for subsistence. This makes it difficult for them to cope with changes in the prices of inputs, and it also lowers their ability to adopt new technologies thereby resulting in reduced overall production. Changing weather patterns as a result of climate change have played a part in reducing food supply, for instance, flood in the southern part of the country and drought in the northern parts lead to substantial losses in production and income.

Theinterplay of all the aforementioned variables determines whether an individual household, state or nation is food secured or not. This is because sustainable food security at the household level does not guarantee sustainable food security at the state or national level.

It should be noted that food production is only a means to an end. Solution to achieving sustainable food security must include reduction in the level of poverty because income must be improved to enable people meet the basic necessities of life, including food. However, reduction in poverty level takes a long time to be achieved; therefore, immediate solutions must be taken and they include the following:

a **Improved Agricultural Productivity**:Different projects/schemes have been established by different governments in the country in order to improve agricultural productivity, but they have failed because of poor policy implementation. Agricultural productivity can be improved through encouragement of research. Research Institutes should be funded so as to encourage innovation and participatory research. Through research, foreign technology can be modified and applied in Nigeria. Inorganic fertilizers and chemicals can be replaced with alternatives such as cow waste and composite manure which are environmentally friendly. Also extension services should be encouraged and strengthened because through the extension services new technology can be transferred to the farmers.[27]

There should be storage facilities to enable farmers store their post-harvest crops. Due to the perishable nature of farm produce, farmers are forced to sell their products so quickly thereby making revenues that do not meet their daily need. The storage facilities can help them preserve their products before taking them to the market for sale. The storage facilities will also help provide enough food reserve for the country. The knowledge of History is very important in this case, since very workable examples across the globe will benefit both the government and individual farmers in addressing the problem of food insecurity.

b **Agricultural Biodiversity**:Improved agricultural biodiversity through improved agricultural practices will also increase food supply. Large scale farming involves planting one type of crop on a large piece of land, but with improved farming, different genetically improved crop types and species may be planted on a piece of land. Mono-cropping also

exposes crops to both pests and diseases and also increases the use of organic fertilizers and pesticides that erode soil biodiversity. In other to achieve sustainable food security, Nigerian farmers as well as government should embrace this modern food production technique that comes in form of agricultural biodiversity aimed at increasing livestock and crop production.[28] The study of examples from advanced countries will be of great benefit in this instance

c **Environmental Management:**Efforts to increase productivity have led to pressure on natural resources as well as environmental damage. There should be effective management of the environment by reducing the rate of deforestation. Trees should be planted as often as possible, especially in the desert. Providing habitat for agricultural pests and increasing resilience to shocks and long-term climate change can help in the improvement and management of natural resources. Tree planting should be encouraged because forest trees outside the forest helps in protecting soil and water resources, promote soil fertility and provide protection from extreme weather events.

d **Participatory and consistent agricultural Policy:-**Sustainable food security can be achieved if the government adopts inclusive growth in its development efforts. Development should be participatory and environmentally friendly. People-Centered agricultural development puts the farmers first and attacks poverty with opportunities and education. It requires involving the rural people in decision making stages of agricultural productivity. The inability of government to involve these sets of people in defining and designing projects has led to the failure of some of this projects.[29] There should be well designed social protection systems -such as risk insurance scheme and community empowerment- to help households sustain their resilience to shocks.

While agricultural policy is targeted at an expanded food production, food policy has as its goal consideration for minimum multinational standards that will guarantee food security. While expansive agricultural policy is being pushed, there is also the need for a national food policy which seeks to assure all citizens access to food supply that is reasonably priced relatively safe. The knowledge that helped other countries to succeed in this respect, if properly used in Nigeria will yield the same dividends.

The frequent changes of policies and poor performance of agencies assigned to implement food and agricultural policies have serious setback on food production and distribution. Each time a new government comes to power, the previous agricultural policies and programmes are abandoned and new ones are put in place, and not that the new ones are better than the old ones. This isalways only aimed at creating opportunities for graft. Similarly, the dismal performance of some of the past programmes like Operation Feed the Nation, Green Revolution, Lower River Basin Development Authorities as well as agencies like National Agricultural and Land Development Authority (NALDA) and the Directorate of Foods, Roads and Rural Infrastructure have contributed to low agricultural and food productivity in Nigeria. A study about how these laudable projects failed dismally will enable future governments in Nigeria to device means of countering the corrupt practices and other variables that accounted for the failure of such agricultural schemes.

Impediments to the attainment of Food Security in Nigeria

a **Lack of food policy: -** It is seemingly not arguable that Nigeria has no definite workable agricultural policy. To put the matter in perspective, a food policy properly formulated will encompass diet policy that shows, for example, the relationship of good diet with good living as well as casual link between inappropriate or insufficient diet and

major and common debilitating diseases. With the current knowledge of human nutrition, a food policy will be guided by what the human body requires and which particular food items provide it, all of which are pre-requisites for effective food choices by the people.[30]

Furthermore, a food policy, unlike agricultural policy, should stipulate safety guideline for food production in the growing food industry. It will crystallize in food safety regulations such as the minimum requirements of basic nutrients that must be present in the food, the conditions under which the food is produced, its packaging and even the advertisement to promote the consumption of the food. Similarly, safety guidelines embedded in food policy should prohibit very harmful practices that may occur in the dairy industry and meat processing factories, as well as the use of carcinogenic food additives and food enhancers that are routinely used by bakers to preserve food or improve its taste.[31] Pesticides, therapeutic drugs and chronically compounded feeds for crop production and improved nutrition for livestock respectively are some of the inputs which experts in agriculture regularly advise and encourage farmers to use while the government sometimes makes them available at subsidized price. But the manufacture, distribution and the application of these agrochemicals can hardly be effectively monitored or controlled without first formulating a good food policy that incorporates safety concerns.[32]

In Africa, Asia, Latin America and other third world countries, Nigeria inclusive, a deterioration in technology or ecology, which lowers outputs from given inputs has long been identified as one of the reasons for poor agricultural production performance.[33] It is equally important to note that indigenous techniques like crop rotation and other cultural farming practices which have been used to preserve the soil structure and its fecundity do not seem to be adequate or even relevant in the present efforts to boast food production in most developing countries. It is for this reason that the use of chemical and organic fertilizer has been widely promoted in Nigeria, while its rate is even heavily subsidized by the State, despite the awareness of the corruption that is associated with its procurement and distribution.[34] Government intervention to increase food production throughtechnical and economic assistance to the small-scale farmers for landimprovement schemes is, therefore, not a misallocation of resources as some people have suggested .[35] It is, in fact, a necessity because, viewed from macro-economic perspective; this kind of intervention cannot beleft to market forces in the present circumstances. There is thus the need forthe government to sustain the intervention as is practiced in other countries.

b. **Gender inequality: -**This is another major cause of hunger and poverty. Food security can be a major concern for people who are incapable of or denied access to participation in labor-formal or agricultural. In 2009, the UN estimated that 60 percent of the world's chronically hungry people are women and girls, 98% of which live in developing nations. When women have income, substantial evidence indicates that the income is more likely to be spent on food and children's needs. Women are generally responsible for food selection and preparation and for the care and feeding of children. Women play many roles in land use, production, distribution, and processing, marketing, accessing, trading and foodavailability. They often work as unpaid and self-employed workers on and off farm employees, entrepreneurs, traders, providers of services andcaretakers of children and elderly, women farmers represent more than a quarter of the world population, comprising an average of 43 percent in Asia and sub-Saharan Africa.[36]

However, women have less access than men to agricultural assets, inputs and service. Analysts suggest that if women have the same access to productive resources as

men, women would help to boost yield by 20 – 30 percent, raising the overall agricultural output in developing countries by two and half to four percent. This gain in production could lessen the number of hungry people in the world.[37] Reducing gender inequality and recognizing the contribution of women to agriculture is therefore critical to achieving global Food Security. There is consistent and compelling evidence that when the status of women is improved, agricultural productivity increases, poverty is reduced and nutrition improves

c. Poverty, hunger and incessant conflicts: - Food and agricultural productivity is both capital and labor intensive. Unfortunately, it is the poor peasant farmers that produce the bulk of food needed in Nigeria. Due to their level of poverty, they find it very difficult to learn, work and care for themselves and their family members, let alone getting the necessary inputs and energy to produce for others.

It is equally not arguable that peaceful coexistence is no doubt a sine-qua-non to progress and development. No society can attain its political and economic might when the ingredients of History such as peace, harmony social development are lacking. It has therefore become imperative that all nations of the world that aspire to be great must, as a matter of necessity, to the path of peace among its people whether multi-ethnic or multi-religious. History should be enacted compulsorily in the school system and considered central to the development of peaceful coexistence in all facets of the nation.

The way forward

To mitigate these challenges, Nigeria's agricultural and food security policy and programmes should adopt a twin track approach, onone side encouraging commercial agribusiness, while on the other side supporting the huge population of subsistence producers, as this is critical to rural food security, social cohesion and poverty alleviation.

The other solution to food insecurity lies with paying attention to the natural disasters as flood, drought and pest control. For the dream of Food Security to be realized, agricultural policies must target these peasants' farmers and their rural environments because they are the major producers of food in their rural environments.

Conclu**sion**

The paper has attempted to examine the concept of food security, as well as captured some of the impediments towards the attainment of food security. It has equally attempted to proffer solutions to the challenges being confronted by Nigeria in her bid to achieve food security for the citizenry.

Therefore, there is no doubtthat one of the cardinal objectives the Nigerian state must pursue in this nascent democratic era is food security. A country that cannot formulate and effectively implement agriculturaland food policies may find it taskfulto use the citizens as bait for sustainable democracy.

Achieving food security means ensuring continuous access to food, both in quantity and quality for the present generation. Therefore, the welfare of citizens is a core value of all modern states. Food is an essential component of welfarism. In spite of some push and pull factors against it,the paper recommends intensive promotion of research, and environment friendliness in order to achieve food security. In addition the paper recommends that policy makers must, as a matter of urgency, see food as component of welfarism and, as such, develop sufficientmoral, religious, social and political will to achieve increased food production, evolve food policy and eventually attain food security

for all.

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Arabic Loanwords Common to Fulfulde, Hausa and Kanuri: A Phonological Approach

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Abstract
Arabic language is the language of the Arabs and the Qur'an was revealed in the language. The language has come to Africa, especially West Africa virtually as a result of trade and propagation of Islam. Many historians have agreed that the Kanuris and Fulanis were the first set of people that accepted Islam as their way of life in Nigeria, while the Hausas accepted Islam after these two groups. Paradoxically, these three ethnic groups are predominantly Muslims and Islamic norms and values have seriously influenced their ways of living. Islam as a religion of knowledge and education has therefore encouraged all Muslims to be religiously conscious in whatever they do. The infiltration of Arabic words into these three languages was due to quest for learning. Suffice to say that most of Arabic loanwords in these three languages have religious inclination. This article attempts to look at Arabic loanwords that are common to these three languages and their phonological implications. The article also encompasses sociolinguistic situation of Arabic language, influence of Arabic on these three languages, theoretical framework, methodology of carrying out the research, and the research findings. The findings establish that phonologically speaking among other things there are: assimilation, labialization, palatalization, nasalization, syncope, and apocope in some Arabic loanwords in these three languages.
Key Words: loanwords, phonological approach, Arabic, Fulfulde, Hausa
Key to Abbreviations: (A) – Arabic, (F) – Fulfulde, (H) – Hausa, (K) – Kanuri, ? - changes to

Introduction

Arabic language is one of the dominant languages in modern times; in fact, it is the third most official language in the world after English and French. Arabic came into West Africa, especially in Fulfulde, Hausa and Kanuri lands via the efforts of Arab traders and Islamic missionaries. Studies have it that Islam was first introduced to Nigeria in Kanuri area before making its way to Hausa land, since Hausa land shares monumental borders with the Kanuris. For the Fulfulde language, the Fulanis also embraced Islam earlier than Hausas. From this background, we can understand that the Hausas were the last to accept Islam among these three languages. Scholars (Surajo 2017, Yahya 1988 and Ibrahim 1982) are of the view that most Arabic loanwords in Hausa indirectly made their way via either the influence of Kanuri (mostly) or Fulfulde (rarely).

This article is an attempt to make a phonological analysis of some Arabic loanwords that are common to these three languages. The content of the article includes sociolinguistic situation of Arabic, and its influence on Fulfulde, Hausa and Kanuri. The

article also made elaborate clarifications on the statement of the problem, objectives of the study, literature review/theoretical framework, methodology and findings of the research.

1.1 Sociolinguistic Situation of Arabic Language

Greenberg (1963) classified Arabic as part of the Semitic languages, a sub-group of Central Semitic of the Afro-Asiatic language phylum. Arabic is the Lingua Franca of the Arab world and the term is named after the Arabs. As a modern written language, Arabic is widely taught in Schools and Universities, and is used in varying degrees in work places, government media. Standard Arabic, also referred to as literary Arabic, is the official language of 27 countries the third most after English and French, as well as liturgical language of the religion of Islam, since the Qur'an and Hadith were written in Arabic.

According to Wikipedia (2019), classical Arabic is the liturgical language of 1.8 billion Muslims, and Modern Standard Arabic is one of the six official languages of the United Nations. All varieties of Arabic combined are spoken by perhaps as many as 422 million speakers (native and non-native) in the Arab world, making it the fifth most spoken language in the world. Sociolinguistic situation of Arabic in modern times provides a prime example of the linguistic phenomenon of diglossia, which is the normal use of two separate varieties of the same language, usually in different social situations (written form differs from the spoken one).

Influence of Arabic on Fulfulde, Hausa and Kanuri Languages

Arabic has influenced many languages throughout its history. The influence of Arabic has been most importantly felt in Islamic countries, because it is the language of Islamic sacred books, the Qur'an and Hadith. Arabic is also an important source of vocabulary for languages such as Fulfulde, Hausa and Kanuri of Nigeria. Arabic words made their way into these West African languages as Islam spread across the Sahara. Many Arabic words spread to the languages of African groups who had no direct contact with Arab traders.

Scholars have established that throughout the African and especially West African countries, Arabic occupied a position similar to that of Latin in Europe, many of the Arabic concepts in the fields of science, philosophy, commerce, etc. were coined from Arabic roots by non-native Arabic speakers, notably by Fulfulde, Hausa and Kanuri translators, and they found their way into other Nigerian languages. This process of using Arabic roots, especially in Fulfulde, Hausa and Kanuri, to translate foreign concepts started from 19th century during the period of the Sokoto Jihad up to now.

The aim of this article is to collect and analyse phonologically loanwords of Arabic that are common to Fulfulde, Hausa and Kanuri languages. The objectives are to observe the phonemic behaviour of the loanwords, classify them according to their semantic domains and analyse them from phonological standpoint.

Perspective on the Phenomenon of Linguistic Borrowing

Linguistic borrowing, according to Olaoye (2002:203), is "a sociolinguistic situation in which a word or phrase which has been taken from one language is used in another language". We can understand from this definition, that wherever two or more languages come in contact, a number of phenomena take place. They include borrowing, bilingualism, code-switching, code-mixing, language domination and sometimes language shift and death. The co-existence of the three major Nigerian languages also brought about this linguistic phenomenon.

Generally, the transfer of words, phrases or even ideas from one language into another is technically called borrowing. When borrowing is a single word, it is called a loan

word. Loanword (or loan word) is a word borrowed from a donor language and incorporated into a recipient language. A loanword (or lexical borrowing) is defined as a word that at some point in the history of a language entered its lexicon as a result of borrowing (or transfer or copying).

The language from which a loanword has been borrowed is called the donorlanguage, and the language into which it has been borrowed is the recipientlanguage. Alternative term pairs that are sometimes found in the literature are sourcelanguage/borrowinglanguage**,** andmodellanguage/replicalanguage (Olaoye, 2002:203-4). In this case, Arabic is the donor/source/model language, while Fulfulde, Hausa and Kanuri are the recipient/borrowing/replica languages.

Dikwa (2006) in Baker and Jones (1998:164) states that Linguists have argued that linguistic borrowing presupposes contact between two people speaking different languages which necessitate the transfer of words from one language to another. The direction of the language transfer generally depends on the relative prestige, strength, and dominance of the languages within the community.

On the other hand, Dikwa (ibid) in Whitney (1897:114) recognizes that borrowing comes from both cultural and religious contact. He was very categorical to the influence of the Greek and Roman culture on the Western world. Whitney (ibid) opines that "all the leading nations of Europe have received their culture and religion directly from Greece and Rome". The result of this historical reality in the case of the English language, for instance, is the free borrowing of lexical items from other European languages which enrich the English vocabulary. The views of Dikwa and Whitney (ibid) are in conformity with what happened to Fulfulde, Hausa and Kanuri in their relations with Arabic language; that is to say Arabic has influenced these languages culturally and religiously.

Haugen (1972:97) and Whitney (1897:119) list the parts of speech that one language tends to borrow from another as nouns, verbs and adjectives followed by prepositions and interjection. In line with the above view expressed by these two authorities, almost all the Arabic loanwords in Fulfulde, Hausa and Kanuri are nouns. This view was buttressed by Newman (2000:314) when he says "most of Arabic loans in Hausa are nouns or numerals but the list includes some verbs and some function words, for instance,. bayyana (explain), fassara (translate), ?addara (determine), ta'azzara (difficult), etc."

Newman (2000:314) recapitulates that "Arabic loanwords have entered the Hausa language over a long period of time beginning with the introduction of Islam over five hundred years ago and continuing to the present day". Newman (ibid) goes on to say that

> *semantically, the loanwords of Arabic in Hausa cover the areas of religion, warfare and horsemanship, government and law, mathematics (including numerals from twenty up), calendrical periods, science, business and trading (including trade goods), abstract ideas, etc.*

This opinion by Newman is almost the same with that of Dikwa (2006:90-93) in the case of Kanuri when he emphasizes that: most terms referring to cardinal and ordinal numbers, time, days of the week, months of the year, units of measure, religion and culture are borrowed from Arabic.

The cases of Hausa and Kanuri in the behaviour of Arabic loans in these languages are also applicable to Fulfulde language which we would see later from our corpus pertaining Fulfulde language.

Theoretical Framework/Model of Operations

Weinreich's (1963) Languages in Contact whose theory includes, among other things, the extent and direction of borrowing in the speech behaviour of the individuals as conditioned by social relations in the community – history, prestige and/or need filling motives is adopted as theoretical framework for this study. Weinreich's theory is adopted because most of Arabic loanwords in Fulfulde, Hausa and Kanuri occurred as a result of the need to designate new things, persons, place, and concepts. Moreover, some of the Arabic loans in these three languages are due to social values particularly these languages thought Arabic has more prestige over their languages. Sani's (1989) "Introductory Phonology of Hausa"' book is used as model of operation for this study. Sani (ibid) uses simple phonological analysis in his description of Hausa sounds.

Research Methodology

The three researchers are coincidentally native speakers of Hausa and Fulfulde respectively; likewise, one of the researchers is a specialist of Arabic language. The researchers used their intuitive knowledge in gathering and analyzing data for the study. Another method considered for this study is the use of relevant library materials on Arabic loans in Kanuri, Fulfulde and Hausa.

Analysis of Data (Phonological Approach)and Discussion of Results

The data for this study is presented in a tabular form for clarity purpose. Semantically, the loanwords of Arabic in Fulfulde, Hausa and Kanuri languages cover areas of religion, administration, legal system, education, custom, abstract ideas, etc. The following lists show Fulfulde, Hausa and Kanuri borrowings from Arabic in the various fields:

Table 1: Religion and Culture

S/N	Arabic	Fulfulde	Hausa	Kanuri	Gloss
1.	aljanna	aljanna	aljanna	zanna	paradise
2.	fard	farilla	faralii	faral	obligatory
3.	tauba	tuubi	tuubaa	tuwa	repent
4.	imaan	imanaku	iimaani	imana	faith
5.	zakat	jakka	zakka	zakka	alms
6.	ka'aba	kaba	?a'aba	gubba	ka'aba house
7.	tayammum	yammama	taimamaa	tayamt?	dry ablution
8.	siyam	suuma	azimii	asham	fasting
9.	malaa'ika	malaa'ikaajo	malaa'ika	malaya	angel
10.	aamin	aamiina	Aamin	aamin	amen
11.	zina	jina/zinz	zinaa	k?nz?nza	adultery

Table 2: Administration and Legal System

S/N	Arabic	Fulfulde	Hausa	Kanuri	Gloss
1.	majlis	majlisaaji	Majaliisa	majalisu	Council
2.	wazir	waziiri/wajiiri	Waziiri	waaziri	Vizier
3.	muqaddam	mukaddam	mu?addashi	Wakiil	Deputy
4.	siyaasa	siyaasa	Siyaasa	siyaasa	Politics
5.	hukuum	hukuma	hukuuma	hukuma	Government
6.	alqaadii	alkaali/alkali'en	Al?aalii	liwaali	Judge
7.	mufti	mufti	Muhutii	Mufti	an assistant to the judge
8.	rashwa	rashawa	Rashawaa	Risuwa	bribe/corruption
9.	Aadil	adilaaku	Aadalii	nim'adal	Just
10.	shari'a	kita	shari'a	Shara	Law
11.	khabr	habaruuji	Labari	Hawar	Information

Table 3: Education and Custom

S/N	Arabic	Fulfulde	Hausa	Kanuri	Gloss
1.	mu'allim	mallumjo	maalamii	maalum	Teacher
2.	qira'a	jande	karaatuu	kira	Reading
3.	alqalam	alkalam	al?alamii	alaram	Pen
4.	daras	darasi	darasii	daras	Lesson
5.	taalib	fukarajo	?aalibii	kuura	Student
6.	bid'a	bid'a	bidi;a	bidda	innovation
7.	qaftaan	kaftani	kaftaani	kaftaan	long shirt for men
8.	ghaniima	ganima	ganiima	ganiima	Booty
9.	albarka	barka	albarka	barra	Blessing
10.	alqmh	-	alkama	Laama	Wheat

Table 4: Calendar, Mathematics, Numerals and Time

S/N	Arabic	Fulfulde	Hausa	Kanuri	Gloss
1.	ahad	alad	lahadi	lad?'a	Sunday
2.	ithnain	altine	liitinii	lit?lin	Monday
3.	thalaatha	salasa	talaata	talag?	Tuesday
4.	arba'a	alarba	laarabaa	larawa	Wednesday
5.	alkhamis	alhamiisa	alhamis	lamis?	Thursday
6.	juma'a	jum?are	juma'a	z?ma	Friday
7.	asabat	aswe	asabar	s?bd?	Saturday
8.	tamaanin	tamanin	tamaanin	Fisku	Eighty
9.	khamsin	hamsin	hamsin	Fyu	Fifty
10.	ishrin	ishirin	ishirin	Findi	Twenty
11.	hisaab	hisabu	lissaafi	Isau	Mathematics
12.	sifr	sifir	sifiri	Bar	Zero
13.	alfijr	fajiri	alfijir	Fajar	Down
14.	sabah	subaha/bekki	asuba	Suwa	Morning
15.	waqt	wakkati	lokaci	Loktu	time/season
16.	zaman	zamanu/jamanu	zaamanii	zaman	time/period

Table 5: Personal and Other Names

This category includes proper names and others reflecting the strong Islamic Arabic influence on these languages.

S/N	Arabic	Fulfulde	Hausa	Kanuri
1.	Muhammad	Hammadu	Mamman	Modi/Mamman/Momodu
2.	Aliy	Aligarga	Ali	Ali/Butali
3.	Abubakr	Buba/kari/Bakari	Habu/Garba	Bukar/Abukar/Abuwar/Abu
4.	Umar	Umaru	Ummaru	Umara/Bunu
5.	Uthman	Maanu	Usman/Shehu	Usman
6.	Khadiija	Dija	Hadiza/Kubura	Adiza

7.	Faatima	Faatii/Patu	Paatu/Bintu	Falmata
8.	A'isha	Aa'ii/Shatuu	Aa'i/Shatu	Aisha/Shetu/Nana
9.	Muusaa	Muusaa	Muusaa/Kalla	Muusaa
10.	Abdullahi	Abdu	Audu	Abdu
11.	Maryam	Meri/Marmu	Mairo	Maryama
12.	Khaalid	Kalidu	Haladu	Haladu

Discussions and Result of the Findings

The analysis of data is presented under the headings below:

Assimilation: This is a process whereby a segment takes on features of a neighbouring segment thereby becoming alike, sometimes totally, sometimes partially (Abiodun, 2006:51). This can be exemplified as follows: shari'a (A) ? shara (K), albarka (A) ? barra (K), bidi'a (A) ? bidda (K), alqalam (A) ? alaram (F), arba'a (A) ? alarba (F), laraba (H), alkhamis (A) ? lamis? (K) etc.

Palatalization: Bulakarima (2001:103) defines palatalization as a "phonological process which regularly occurs before the front vowels - /i/ and /e/". More so, Sani (1989:41) is of the view that palatalization "is an addition of palatal articulation (raising the front of the tongue towards the hard palate) to a non-palatal consonant under certain conditions". Examples are: siyam (A) ? asham (K), waqt (A) ? lokaci (H), etc.

Apocope: Apocope is the process which deletes segments in word-initial positions (Anyanwu, 2008:188). Consider the following examples: Khadija (A) ? Dija (F), Usman (A) ? Maanu (F), A'shat (A) ? Shatu (F), Abubakar (A) ? Buba (F), Bukar (K) etc.

Syncope: Syncope is a process which deletes segments or sounds in word-medial positions (Anyanwu, ibid). Examples, Abdullahi (A) ? Abdu (F), Audu (H), Maryam (A) ? Meri/Marmu (F), Mairo (H), Abubakar (A) ? Abu (K) etc.

Consonant Epenthesis: Epenthesis involves the insertion of a consonant or vowel into a particular environment (Dobrovolsky and Katamba, 2008: 279). Consider these examples: khabr (A) ? habaruuji (F), labari (H), hawr (K), Uthman (A) ? Usman (H), khamsin (A) ? hamsin (F), hamsin (H), hisaab (A) ? lissafi (H), Khalid (A) ? Halidu (F), Haladu (H), zinaa (A) ? jina (F), fard (A) ? farali (H), juma'a (A) ? jum?are (F) waqt (A) ? wakkati (F) etc.

Vowel Epenthesis: Vowel epenthesis is the insertion of vowel in the environment where it was absent. Here are some Igbo examples given by Abiodun (2006: 101). Consider these: zaman (A) ? zamanu (F), zaamanii (H), Khalid (A) ? Haladu (H), fard (A) ? farali (H), waqt (A) ? wakkati (F), lokaci (H), loktu (K), alqamh (A) ? alkama (H) etc.

Deglottalization

This is a process of making a glottalized sound non-glottal because of its absence in the borrowing language. Take a look at the following examples: alqadi (A) ? alkali (F), muqaddam (A) ? mukaddam (F), waqt (A) ? wakkati, lokaci (H), alqamh (A) ? alkama (H), qiraa'a (A) ? karaatuu (H), kira (K), etc.

Conclusion

In this article, we were able to identify some Arabic loanwords common to Fulfulde, Hausa and Kanuri; thus Arabic serves as a major (language) donor to these three languages. But it

is instructive to note that the borrowing between Arabic and these languages is lopsided,that is to say it is only the languages under review that are doing the borrowing, but rarely would one come across words from these languages in Arabic. The findings of the article are: there are cases of assimilation, palatalization, apocope, syncope, vowel and consonant epenthesis in Arabic loanwords in Fulfulde, Hausa and Kanuri.

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Socio-Economic and Political Significance of the Kuchicheb Festival Among the Kuteb People of Southern Taraba Area, 1800-1990

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Abstract
Festivals in recent times are emerging as a growing and vibrant sector of the tourism industry and are seen to have social, political and economic significance on communities. The Kuchicheb festival is an annual thanksgiving event among the Kuteb people that holds on 25th March every year. The festival is organized by the local community to encourage and promote community bond. This was started on non-profit basis, but over time has gained acceptance and recognition from the outside world. The objective of the paper is to outline the socio-political and economic significance of the Kuchicheb festival. This work utilizes both primary and secondary sources of data as well as oral and archival documents. The study has come to discover that the festival has some social, economic and political significance which includes religious significance, harmony and peaceful co-existence, political development, boast in local industries, a sense of belonging and promotion of family bounds. These, among other benefits the government, the Kuteb community and their neigbours stand to benefit if the festival is fully utilized by the government.

Introduction

Cultural celebrations are special occasions through which arts, rituals and festivity are carried out. They are communal gatherings that justify peoples' collective wishes and dreams and provide important occasions for unique experience in the social lives of a particular group. Community festivals are some of the growing phenomena in Nigeria as evidenced by the numerous festivals found across the country, with their increasing number, diversity and popularity.

Kuchicheb is a thanksgiving festival celebrated among the *Kuteb* people of southern Taraba found predominantly in Takum and Ussa Local Government Areas and the Yangtu Special Development Area. The festival reflects what is distinctive about *Kuteb* communities through provision of insight into the values, interest and aspirations of the *Kuteb* ethnic group. The festival is not only meant for celebrations and thanksgiving but for the purpose of enhancing or preserving local culture and history. Against this background, the festival seeks to establish its significance in contemporary world.

Some of the cruces of this paper include the history of the *Kuchicheb* festival, it features the people involved in the festival and their various roles participants as well as its importance to the *Kuteb* people as a thanksgiving festival celebrated on 25th of March annually. The paper specifically outlines some of the socio-economic and political significance of the festival to both the *Kuteb* people and their neighbours.

The period covered by this paper is 1800 to 1990. The period 1800 marks the period whereby the festival was more popularized and modified with special programme of events. On the other hand, the year after 1990, marked the period the *Kuchicheb* festival

encountered some challenges which led to its eventual suspension in 1992.

Conceptual Clarification

The *Kuteb*, according to oral tradition, refer to the descendants of *Likam* and his wife, *Kubab,* who lived on *Likam* (or Markam) hills and together bore five sons namely, *Kutev, Akente, Lumbu, Aribur and Ayigiben*. Later, three of *Kutev's* sons migrated from *Likam* and founded three additional clans, namely, *Bika, Akwen*, now known as *Kpambai, and Atutswo,* now known as Kpambo. All these clans and sub-clans, numbering up to 12 in number, make up the Kuteb ethnic group.

Kuchicheb is a cultural festival among the *Kuteb* people which signifies a thanksgiving for harvest. The event usually brings together members of the *Kuteb* ethnic group on 25th of every March annually. Every year they assemble at *Mbarkam*/Takum to perform religious and social activities to demonstrate the spirit of togetherness. Ahmed-Gamgum gives a description of the *Kuchicheb* festival as follows; the ancestor of the Kuteb people from time expressed their relationship with their creator "Rimam" (*Kuteb* name for God), and his forebears by way and manner of thanksgiving and self-appraisal feast called *Kuchicheb.* The *Kuchicheb* festival is therefore basically a thanksgiving and self-appraisal feast where the *Kuteb* acknowledge the companionship and benevolence of some natural forces in their existence, personality, success, failure and security.

Kukwen or *Kukwe* or *Akwen* all mean same thing and are used differently by various authors, however, the *Kukwen/Kukwe/Akwen* is considered the religious head of kindred among the various *Kuteb* ethnic groups. The *Kukwen* was the leader of the clan community and oversaw every activity of the *surikwen*. He doubled as spiritual and political leader and put up public appearance only on special occasions. The *akwen* would meet under the senior kindred, *Kukwen,* or the oldest *Kukwen* to take decisions on issues that concerned the wellbeing of the *Kuteb* communities. The twelve clans were headed by a *Kukwen*, a priest who held both religious and political power thereby considered a representative of God on earth. All the other *Kukwen* were answerable to the *Kukwen* at Takum.

Iki are masquerades that are believed to be spirits which must be obey the rule of purity. This belief of masquerades being spirit was upheld by all *Kuteb* people. As such, the masquerade processions was preceded by a peculiar beat of the *Ika* (drum) and special tempo of songs as a sign to warn off women and children from their paths. It was also believed that the masquerades represent gods of various purposes such as good health, childbirth, hard work at the farm, among other purposes.

Ukwe is considered the civil head of the *Kuteb* ethnic group. Even though each *Kuteb* clan had an *Ukwe*, they were all answerable to the *Ukwe* Takum. This is beacause Takum is considered the site of *Kuteb's* eldest son, which is also why *Kuteb* people use to gather together in Takum yearly to perform and honor the *Ukwe* in a festival known as *Kuchicheb*.

The *Kuchicheb* Cultural Festival

The *Kuchicheb* festival among the *Kuteb* people of Southern Taraba was a festival of Thanksgiving to *Rimam* (God) for the successful completion of a farming season and a plea or supplication for a bountiful harvest in the new farming season. *Kuchicheb* was usually on 25th of March every year. The festival represented the community as a community initiative which was designed to bring *Kuteb* people together alongside with

visitors to Takum in what was regarded as a religious thanksgiving time of the year. The *Kuetb Yatso* of Nigeria, comprised of interested members of the *Kuteb* community, put forward the idea for the improvement of the *Kuchicheb* festival every year. They idea for the festival stemmed from grassroots community interest steered by an organizing committee and large body of volunteers.

The Ukwe palace at Takum Local Government Area of Taraba State was usually the venue of the *Kuchicheb* festival. The main streets of Takum were usually closed off to traffic, and usually filled with people doing brisk businesses in food and crafts, street stages featuring musical performances and entertainment. The *Kuchicheb* celebration was not only to showcase the current attires but includes the exhibition of traditional wears cutting across the prehistoric to modern times, emphasizing the changes that occurred among the *Kuteb* communities. While some participants clad in traditional costumes made of leaves and skin covering only the private parts, some wore wear beaded girdles and locally dyed clothes to show case new forms of human dressing. The *Kuchicheb* day was usually colorful as everyone wanted to be noticed at the festival.

K, Dewar in an intelligent report on the Takum district described what became *Kuchicheb* festival while talking about the *Kukwe* rites performed before and after the farming season. He noted that no one started farming without the rites being performed yearly and the meeting place for the festival was *Sorkwe* (hill-top). He further stated that the ritual was attended by all in the clan. These suggest that the *Kuchicheb* festival served as a religious rite among the *Kuteb* people and was performed yearly.

Kuteb, the head of the ethnic group, before his death in 1510 encouraged unity among the *Kuteb* people. *Kuchicheb* festival was one of the ways to unite the twelve *Kuteb* clans. Similarly, the rest of the *Kuteb* clans were admonished to remain loyal to *Likam* as their leader, being the eldest. Every year they were expected to gather at *Mbarkam/Takum* to perform religious and social activities which were a demonstration of spirit of togetherness.

Kuchicheb also served as a representation of the people. It was a symbolic embodiment of the totality of the *Kuteb* way of life, that is, who they were, where they lived, what they did, what they ate and how they dressed. Above all, it demonstrated the people's attitudinal behavior towards one another and their ancestors. It was a common belief among the *Kuteb* people that *Kuchicheb* festival was an avenue where offences committed either against each other or against the ancestral spirits were purified or pardoned. The occasion also served as a means of bringing together the *Kuteb* people from their various hills to show appreciation and to enhance unity through interaction.

As part of the celebration, groups of hunters would go out to hunt three days to the day of the festival. Their role included sourcing for meat to be served during the festival, besides providing surveillance. During this period the hunters were to exhibit prowess, brevity and bravado as they were expected to finally appear on the day of the festival with smoked meat and life animals.

The festival was never complete without the presence of the *Kukwen*. Early in the morning on the day of the *Kuchicheb* festival, the twelve *Akwen* representing the twelve clans moved in procession led by the *Ukwe*, the Paramount ruler of the *Kuteb,* to the *Ussa* hills to collect the blessed fire. The festival usually started with *Iki* (masquerade) festival at the clan level before the grand finale is held at Takum town at the *Ukwe* Palace. The *Iki* are considered incarnate spirit of the ancestors from the farm. The masquerade procession was preceded by a signal tune to warn off women and children from their paths. This formed

part of the games to be displayed during the *Kuchicheb* festival, while the *Kukwen* took charge of performing ancestral rituals for the purpose of the *Kuchicheb* cultural festival. The various Masquerades usually danced to the amusement of the people, giving the people an assurance of God's (*Rimam*) approval at the cultural festival.

In the 1970s, the *Kuchicheb* festival was more organized with a program of events and with a committee specially put in place for that purpose. Decision on the holding of the *Kuchicheb* was relayed to the elders of each clan, who in turn, passed the same information to the head of families ahead of time to allow women prepare corn for brewing *cwob* (native beer) and other food. Over time, when the festival was to be held, decisions of the elders were announced through a group Known as *Kuteb Yatso* of Nigeria (KYN) a group aimed at promoting the interest of the *Kuteb* people in the Diaspora through the use of all available media. Using modern avenues created through technology, more awareness for the *Kuchicheb* cultural festival was created.

Features of the *Kuchicheb* festival during the post-colonial period included introduction to the Divisional Officer of guests such as other traditional rulers, the kingmakers, the princes and princesses, *Akwe* (priest) and their leaders. Similarly, the *Iya-Ukwe* (king's mother/women leader), among others, were also introduced. Highlights of the festival included a guided tour at *Itse Ussa* area and to the ancient city of *Ussa*, a speech by his Royal Highness, *Ukwe Takum*, traditional dances, exhibition of local craft, economic resources, social and community developments, *display* of arts, antiquities, etc., in addition to audience thrilling the audience with sightseeing. All the various clans were given the opportunity to showcase their dances to the entertainment and amusement of the audience present.

The festival depicted *Kuteb's* pre-colonial mode of dressing, respect for law and order as commanded by ancestors and passed on by elders, *Kukwen* and the *Ukwe.* It also featured a show of farming and hunting tools: a mark of *Kuteb* industry, show of hospitality through generous provision of food and drinks to all in attendance. The *Kuchicheb* festival was usually a moment of celebration as outlined in the various activities carried out in the festival.

Every successful *Kuchicheb* celebration usually terminated with heavy downpour, even if hitherto there had been threats of drought. This served as a form of reassurance that there was nothing to be afraid of, as the year would come with multiple blessings, especially for the women. The appearance of the masquerades was strong indication of fertility not only of soil, but also for animals and humans. At the end the festival, the people are ready for the new farming season with a lot of vigor and assurance of *Rimam's* (God's) blessings.

At the end of the *Kuchicheb* festival, members of the extended families usually met in order to review their performance in the previous year by recounting their blessings and losses, settling outstanding differences within the family taking some resolutions and praying for a prosperous new year. After the important family meeting, members dispersed to their various farms to resume the new farming season.

While the *Kuchicheb* festival was founded as a non-profit event to enliven the *Kuteb* people, over time, it grew in size and increased in popularity, attracting visitors from outside the state. Before its suspension in 1992, the festival ran for seven days and culminated on the 25th of March. It showcased a diversity of *Kuteb* music throughout the week, featuring various types of dances.

The *Kuchicheb* festival had some socio-cultural, political and economic

significance. Specifically, it showcased religious significance, cultural heritage, harmony and peaceful co-existence, political development as can be seen in the unity usually demonstrated at the festival. Economically, its significance was demonstrated not only in the industrial skills and art works featured at the festival, but also by honoring those who made remarkable achievements in agricultural and hunting in the previous year.

Social significance of *Kuchicheb* Festival

For the *Kuteb* people, *Kuchicheb* festival had social implication as can be seen in the vertical relationship of men and their creator. The *Kuteb* believed that, periods of depletion in the spiritual fiber were normal and *Kuchicheb* festival was a season to reawaken each one to his/her moral responsibilities. The people were reminded by the *Kukwen* of the morality of the society and its importance. During the festival, peoples' offences were forgiven thereby fostering reunion with *Rimam* (God).

The *Kuchicheb* festival was an occasion the *Kuteb* people were expected to resolve all manner of frictions arising from factors like clannish differences. Before entering the sacred week, people were implored to purge themselves of all evil and to resolve their differences so as not to harbor any grudges against each other. The festival was an opportunity to remind each other of their common origin. Families had opportunities to reunite, especially when they were separated by long distances across the nation or beyond. The festival was open to other ethnic groups within and around Takum town who usually featured their dances on the third day of the festival. The festival promoted harmony and peaceful co-existence among the various ethnic groups. It helped to unite the *Kuteb* together and also other encouraged social interactions, as all offences were expected to be settled before the new farming season.

The festival also served as an avenue for the promotion of the indigenous culture of the *Kuteb* people. This was aimed at helping the younger generation know about and appreciate their culture and their historical origin. People who were talented in craftwork met to display their new styles, attracting visitors interested in history and preservation through preserving local traditions and culture.

Spiritually, the festival aimed at promoting purity among the people in order to guarantee uninterrupted flow of blessing from *Rimam* (God). The essence of fire as a symbol of purification in the festival was captured in the act of extinguishing fire from all homes and sweeping the ashes away in expectation of the fire of purification from the ancestral home – the Ussa hills. The holistic activities of the festival were believed not only to be means of resetting cosmos but also effect a cleansing for the benefit of the people and the land.

Kuchicheb festival also helped to build harmony among the various *Kuteb* communities. It equally served as a means of entertainment, showcasing cultural heritage, building friendship in new relations, creating a form of partnership, creating jobs and investment into the community. Similarly, it served greatly as a means of social interaction, building existing bonds and creating new ones. These bonds went beyond the shores of *Kuteb* land and possibly expected to last for a lifetime. During the festival, dances such as the *Sae Kwob, Sae Wyen, sae iki, sae goge, sae tagba,* and *sae kumburu,* among others, with drums been played alongside the *Kutumbu* (trumpet). It was indeed the only festival that used to brings together all the *Kuteb* clans for the purpose of maintaining their culture.

The *Kuchicheb* festival equally helped to develop the pride of the *Kuteb* people through the exposure of their culture to the outside world as well as through the tour of significant historic sites such as the *Iya Ussa*, *Itse Ussa* and other thrilling sites. People

were thrilled by exciting sightseeing during the festival. During such tour people saw and continued to talk about the wealth of their historic sites and culture as well as about the prestige of the area.

The *Kuchicheb* festival offered wide-ranging opportunities for individuals to participate in the life of the *Kuteb* people. These opportunities came in forms of positions on the organizing committee and collective participation in the activities of the festival. Participations at the *Kuchicheb* festival gave the *Kuteb* people a sense of belonging and identity, and encouraged social transactions and mutual relationship. By providing the environment in which these interaction and mutual relationship occurred, the *Kuchicheb* festival played an important role in contributing to socializing activities among the *Kuteb* people, and with their neighbours. The excitement of being part of the festival made people feel a sense of belonging.

Kuteb people consider the celebration of *Kuchicheb* festival as moments of revival of the spirit of their communal spirit. Just as the season dies to the past and resurrects in the new, the people's communal spirit as revived and they were prepared for the next phase in life's journey together.

Another significance of the *Kuchicheb* festival was the preservation of the *Kuteb* cultural history. The mode of dressing during the festival depicted the old form of the *Kuteb* man during the pre-colonial period. This was the use of leaves and animal skin was used to cover nakedness, which is an important aspect of the *Kuteb* culture that needs to be preserved. Tourism has assumed a vital role in the development of tourist destinations around the world. In most cases, culture is a major asset for tourism development as well as one of the major beneficiaries of this development. Culture is a major factor of attraction in most tourist destinations. The growing relationship between tourism and culture, and the way in which they have together become major drivers of regional attraction and competition, have been examined. In view of this relationship between tourism and culture, the *Kuchicheb* festival had some implications in cultural tourism, because it served as a tourist attraction which helped in the development of the Takum and Ussa Local Government Areas and Nigeria at large. *Kuchicheb* cultural festival was particularly attractive because of the benefits it delivered to the local communities

Economic significance of *Kuchicheb* Festival

Events such as the *Kuchicheb* festival have enormous economic benefits in addition to socio-cultural and political benefits to the society. Among economic benefits, the festival, being community-based helped on promoting community businesses as well in attracting tourist visitors to Takum. This was a major boast to business outfits such as hotels, food restaurants, transportation, trade in tradition, trade in traditional attires, among others.

Similarly, the festival served as means of creating entrepreneurial awareness as for job creation. Local craftsmen and women usually met to share ideas about their crafts in the areas of successes, failures or challenges and how the later could be surmounted. this offered avenue for others who were not exposed to certain crafts to develop interest and learn them. Similarly, new crafts were also introduced thereby creating jobs for the hitherto jobless. This generally resulted in generating robust atmosphere for local investment to strive. The *Kuchicheb* festival helps in creating jobs and businesses, increasing tax revenues, diversifying the local economy, generating local investment in historic resources.

The festival also provided a platform for promoting higher productivity among *Kuteb* people. Usually the festival served as an avenue for the people to showcase their achievements in various endeavours. For instance families met to review in the past year, wealth was generally determined among the *Kuteb* by the number of barns of genuine corn individual farmers or families possessed. This spurred people to be more committed to agricultural activities, with the surplus output sold out to improve the economic life of an individuals, families and society at large.

The festival showcased farming and hunting tools as evidence of *Kuteb* industry through exhibition of local craft, economic resources. At the individual level, for instance, a Fikyu man who lived at the bank of River Gamana depicted his fishing technology by exhibiting fishing traps. As part of the celebration (like in many other occasions such as marriage ceremonies), guns were shot into the air and fumes from guns rented the air making the atmosphere more exciting and charged. This was equally a demonstration of gun making technology, since the gun were locally made. This helped to boast the craftsmen engaged in gun making industry. This implies that the *Kuchicheb* festival served as an avenue to create awareness on the economic potentials of the area and also to announce the economic potentials of the community to the outside world.

The *Kuchicheb* also festival served as a means of developing, exhibiting and encouraging local crafts, evidence of this included weaving of *Tika* (basket), *sangtika* (local tray), *Bur* (bag), *chokir* (mat), among others. As such local crafts were usually displayed while dancing at the occasion.

In summary, the *Kuchicheb* festival was of great economic importance to people. Among other economic advantages, it was a boast to diverse business outfits such as hotels, food vendors, artisan's transporters, etc. apart from supply, increase in public finances (such as sales tax), increase in standard of living and increase from boasting revenue generation to individuals and the community at large, it created more jobs opportunities to the hitherto jobless. It also helped to promote local industries.

Political significance of *Kuchicheb* Festival

Politically, the *Kuteb* ethnic group used the *Kuchicheb* festival as a medium to acknowledge the political organization that was put in place by their ancestors especially such as recognizing *Likam,* their leader. Aside this, the *Ukwe* usually met at this time with the sub rulers to discuss the common problems confronting the people and the way forward.

Similarly, *Kuchicheb* festival created an avenue for community meetings concerning the welfare and development of the *Kuteb* community's. this platform connected the local community and local authorities together. Since the festival was usually overseen by the *Kuteb* political institution which was headed by the *Ukwe,* the speech at the event was usually presented by the *Ukwe,* who in most instances preached on the issue of unity. The *Iki* (masquerades) which were considered spiritual beings carried the message of unity, peace, and order. The presence of the masquerades at the occasion had a political significance which signified the presence of Supreme Being and ancestral spirits. This went a long way to assure the *Kuteb* community of ancestral blessings and approval for the improvement of community welfare.

The festival was seen by the local politicians as important platform for political campaign. For some years before the suspension of the festival by the Taraba State Government, the politicians seeking political positions used the avenue to declare their intentions. They equally used the avenue for political campaigns and to sensitize the people

about the manifesto of their political parties and what the local community would gain if voted into power.

The *Kuchicheb* festival contributed to the emergence and development of socio-cultural associations. Prominent such associations was the *Kuteb Yatso* of Nigeria (KYN), with the motto 'What can you do for your land?". The main aimed of the association has remained to build and maintain unity among the *Kuteb* people for the purpose of mobilizing them for political development. Similar to the KYN was the emergence of Community of *Kuteb* Students (CKS) formed by *Kuteb* students in higher institutions of learning. These two unions served as good vanguard for political awareness and promotion of the course of the *Kuteb* people.

The festival equally influenced their choice of political party and candidates by the *Kuteb* people. For instance, during the Second Republic, through networking during the festival, these supported the election of Alhaji Abubakar Barde under Great Nigerian People's Party (GNDP) as Governor of the defunct Gongola State. The same support was given to People's Democratic Party and Rev. Jolly Nyame and Danbaba Suntai to become Governors of Taraba State. One of the major dividends of the support was the upgrading of the status of the *Ukwe* of Takum from 3th class to 2nd class status under the regime of Alh. Abubakar Barde, and from 2nd class to 1stclass status by Rev. Jolly Nyame's regime in 2006.

Conclusion

Kuchicheb festival was a thanksgiving festival for a successful farming season and also a supplication for the new farming season among the *Kuteb* people. It was believed to have been instituted by the *Kutebs* progenitor in 1510. The period 1800 marked the period whereby the festival was more popularized and modified with special programme of events for the festival. Over the years the festival enjoyed more and more patronage as politicians, stake holders, chiefs, Emirs, among others, were invited to grace the occasion. The festival presented opportunity for members of the *Kuteb* community to come together to celebrate, socialize and be entertained. The festival has been seen to have some social, economic and political benefits to the *Kuteb* society. Similarly, it attracted political and economic benefits to the *Kuteb* society. For instance, it provided avenue for a boast for business outfits such as hotels, food vendors, transporters, entertainers, etc. politicians were also not left out as they used the platform for political campaigns and other related political engagements.

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Analysis of The Causes and Effects of Recidivism in The Nigerian Correctional System

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Abstract
Although recidivism is a global phenomenon, it appears to be one of the primary challenges confronting not only the Nigerian prison system, new known as the Nigerian Correctional System, but also the world at large. The rate at which released offenders return to the prison few months after their release has attracted the attention and interest of every Nigerian of goodwill, including sociologists, criminologists and scholars from other disciplines who now doubt the ideal function of the correctional institution, particularly in Nigeria. Feelers from the Nigerian public indicate that more than half of inmates serving terms are recidivists, which goes to show that the Nigerian prison which ought to serve as a reformatory and rehabilitation home has reneged on its obligation to correct inmates. As a result, and sadly too, recidivism has adversely affected the entire society. This paper, therefore, interrogates this very sad commentary and then proffers some useful solutions that would help change the narrative. The paper explores available authoritative literature to arrive at its position arguing that government must make deliberate efforts to equip inmates with requisite skills, education and training while they are serving terms, as well as ensure they are properly engaged and economically viable when freed to reduce stigmatization and ultimately, recidivism.
Keyword: Recidivism, System, Inmate and Analysis

Introduction

A prison is an institution for the confinement of persons convicted of major crimes or felonies or those awaiting trial. In the 19th and 20th centuries, imprisonment replaced corporal punishment, execution, and banishment as the chief means of punishing serious offenders. Until the late 18th century, prisons were used primarily for the confinement of debtors who could not meet their obligations, of accused persons waiting to be tried, and of convicts who were waiting for their sentences – either death or banishment – to be carried out. Gradually, imprisonment came to be accepted not only as a device for holding these persons but also as a means of punishing convicted criminals.[1] In other to forestall thievery, drug and alcohol use, violent assaults, rapes, and other types of prisons, however, the inmates are subjected to rules that govern every aspect of their life. This gives the social structure of the prison its authoritarian perspective.

In Nigerian prison, especially prisons in Taraba State, it is a common sight to see inmates

who had served terms serving yet another fresh term because they had committed yet another punishable offense. Indeed, recidivism is a global phenomenon which poses serious challenges not only to the Nigerian Prison System but also the larger society. This sad phenomenon prompted Obiora,[2] citing Chukwudi, to lament that in Nigeria, prisons have become a training ground for criminals instead of rehabilitation homes. This, basically, explains the large percentage of the population that goes in and out of the Nigerian prisons, which undoubtedly indicates that the prison, or correctional system as the present government would want it to be called, is besieged with myriads of problems and challenges.

Sadly, it is common sight in Nigeria to see the convicted, the remand, the young and older inmates arbitrarily confined together. This narrative is against the United Nations Standard Minimum Rules (UNSMR) specifications for prisons the world over. The specification requires that prisoners should be locked up according to their various categories. These categories include sex, nature of offence and mental condition. It also requires that the facility must have correctional, educational and religious facilities, a health care centre or hospital, industrial or agricultural plant, among others.

The UNSMR specifications has therefore promoted many countries to separate their penal institutions into categories of maximum, medium, and minimum security, with convicted offenders assigned to a particular category in line with the seriousness or violent nature of their offence, the length of their sentence, their proneness to escape and other considerations. Within a prison, the inmates are often classified into several categories and housed in corresponding cellblocks according to the security risk each individual poses. Younger offenders are usually held in separate penal institutions that provide a stronger emphasis on treatment of the correction.[3] However, in time of war or conflicts, Prisoners of War (POW) may be incarcerated in military prisons or prisoners of war camps. Similarly, illegal immigrants may also be detained in an internment camps which are quite similar to a prison.

Based on this, the paper sets out to achieve some objectives which include the causes of recidivism, ascertain the consequences of recidivism on individuals, the government and the society at large as well as prevention and control.

Conceptual Clarification

Recidivism has become a phenomenon which most governments, particularly governments in Africa, have been trying, unsuccessfully, to reduce to its barest minimum. It is a phenomenon because it is estimated that 60% of inmates in most African prisons are recidivists. What then is this concept?

Sorochi[4] observed that etymology of the concept is derived from the Latin word 'recidere', which means to 'fall back'. Within the context of sociology of punishment and corrections (penology) and criminal justice system (police, court, prison, etc) across the globe, the concept of recidivism has, over time, been known by different terminologies. Recidivism encompasses re-arrest, resistance of rehabilitation, repeat offending, re-conviction, re-offending, re-admission, re-incarceration, repetitious criminal tendency, among others. Tenibiaje citing Rehim[5] on his part observed that recidivism is the act of a person repeating an undesirable behaviour or has been treated or trained to extinguish that behaviour. Put simply therefore, recidivism means a habitual relapse into crime and criminal lifestyle or activities by an offender who had once or more times been processed through the penal system.

However, Abrifor, Atere and Moughalu[6] inferred that because of the technical nature of the

term, i.e. the problems it (recidivism) represents, which is the problem of persistency in criminal behaviour, its enormity may be underestimated if narrowly interpreted.

Generally, even though the prison occupies a third position in the criminal justice system of any country, it nonetheless plays a central role in the prevention and control of criminal recidivism. According to Sorochi[7], 'prison' is a closed and regimented institution where people who are convicted below live imprisonment and death penalty after trial are physically confined for rehabilitation so as to be law-abiding and acceptable human beings in the society upon release. Similarly, it is a place where crime suspects awaiting trial are detained until the determination of their cases. Above all, the prison serves as a veritable agent of 'socialization', an institution where detainees or inmates undergo reformation and rehabilitation so as to be law-abiding upon release, makes their reintegration easy and possible and more importantly, to deter then for relapsing into crime and criminality.

According to the Oxford Advanced Learner's Dictionary, an inmate is one of the people living in an institution such as a prison or a mental home.[8] Based on this assertion, therefore, the long as they are locked up in the prison institution.

Causes of Recidivism

Recidivism rates in any given society are indirect pointers to the correctional system's success or otherwise in achieving the public goal of rehabilitation. The recidivism rate measures the relapse of a person into criminal behaviour after incarceration. There are many underlying factors responsible for the high cases of recidivism in the Nigerian prison system in Taraba Sate as there are variations in the definitions of the concept recidivism. In other words, multiplicity of factors givens rise to this phenomenon which may emanate from within the prison or outside of it.

Perhaps the most pronounced predicator to recidivism in Nigeria is failure by released offenders to find steady and rewarding employment and stabilizing economic resources. This contributes greatly to habitual relapse into crime among ex-offenders. It is observed that within three years of their release, almost two-thirds of ex-offenders return to prison. This s so because ex-offenders face formidable barriers to employment including legal limitations and those specific to their skills, education, and training. In addition to these real barriers and the stigma associated with having a criminal record, the ex-offender's prospect of security employment is further complicated by the high national unemployment rate that is characteristic of Nigeria's current economic downturn. Furthermore, due to limited and or restricted hiring opportunities, ex-offenders may be unable to pursue jobs that best fit their interests. On his part, Tenibiaje[9] listed both the societal and prison factors, which include, but not limited to personal, situational, interpersonal, familial, structural, cultural and economic, that make certain persons to go into prison and because of these reasons given, predict their eventual re-entry into prison.

Relatively, stigmatization of ex-convicts by the society leads them to substance abuse which may ultimately make them relapse to crime and criminal activities. Mckean and Ranford[10] maintained that substance abuse is a primary cause of recidivism. Drugs and alcohol are clearly the major problems relating to both crime and recidivism. Research consistently shows that a significant association exists between drug abuse and recidivism, beginning in adolescence and continuing into adulthood. In fact, young persons who abuse are more like than non-abusers to engage in violent acts.

Gendreau, Little and Goggin[11] using the meta-analysis method inferred that the static risk factors are the causes of recidivism. The static risk factors represent the demographic or criminal history of variables which are determined beforehand such as gender and age

when first convicted of an offence, having a parent with a criminal record, present age, types of offence committed, among others. The trio therefore argued that the dynamic risk factors are one of the strongest causes why ex-offenders relapse to crimes. These factors are associated with 'criminogenic needs' which are referred to as a cluster of factors. They include: criminal peers, criminal history or history of antisocial behaviour, social achievement, and family factors – all these have an impact on the likelihood of released recidivating.

According to Sorochi[12], the Nigerian prison system lacks resources for the procurement and establishment of the state-of-the-art correctional programmes such as vocational skill and qualitative formal education system for both male and female inmates. Even the few available facilities such as industrial or agricultural plant, trade and vocational trade are moribund or so obsolete that they are incapable of motivating, reforming, mobilizing ad empowering released inmate to live a crime-free life. Besides, the manner at which the Pre and Post-release/follow-up programmes in the country, if any, are carried out within and outside the prison system determines whether an inmate will return to crime and criminal activities after release over time. It amounts to no rehabilitation when released inmates cannot find jobs in the free world as a result of lack of vocational tools and acceptable academic qualifications or skill acquisition certificate. This development has profound implications for future reoffending, recidivism. The general implication is that unstable employment and low earnings, poor prison education and skills acquisition programmes, post-release deviant neighbourhoods, dearth of post-release job training and educational prgrammes, and social stigmatization in the mainstream society, are major causes of recidivism in the Nigerian society.

Another major predicator of recidivism in Nigeria is the pressure or influence from peer groups. Stretching the conversation further, Sorochi[12], however, observed that in comparison, the pressure seems to be more pronounced on young persons in a group setting than relatively older peers or those perceived to be smart and clever , as there is a trajectory of criminal learning and symbiotic relationship among these social actors. Collaborating this position, Tenibiaje,[13] citing McGuire, posited that direct behavioual learning through modeling and imitation is the potent factor in group influence. Some offences are particularly found among young and they are committed in a group setting. Effect of the peer group and the pressure this may wield towards experimentation and other manifestations of growing independence of young persons are cases in points on criminality and recidivism. The peer generation effects have to do with the link that resides in pattern of social interaction with such groupings.

Consequences of Recidivism on Individual Inmates and the Free Society

There is no doubt that recidivism which has become a cankerworm in the Nigerian correctional system is affecting not only the recidivist, but also government and the society as a whole. In fact, the burden of catering for recidivist by the State is very huge. Regrettably, these resources expended on recidivists would have been channeled into the provision of other infrastructure to the people. Apparently, this is made even much worse as the Nigerian Correctional system is witnessing an enormous increase in people relapsing into antisocial behaviour, resulting as aptly put by Chukwumerije,[14] in a vicious cycle of double "R": little reformation/rehabilitation of prisoners (R) and recycling of recidivists, increase in prison population, higher cost to tax payer, higher budgetary demand and budgetary cuts.

To better illustrate the cost borne by taxpayers in maintaining the country's prison system, Chukwumerije[15] further stressed, for example, that the total sum of Eighty-seven Billion, Three Hundred and Sixty-Three Million, Six Hundred and Thirty-Two Thousand, Two Hundred and Fifteen Naira (N 87,363,632,215.00) was allocated to the prison service between 2006 and 2007, out of which Seven Billion, Six Hundred and Thirty-Four Million, Four Hundred and Twelve Thousand, Two Hundred and Seventy-Seven Naira (N 7, 634,412,277.00) was allotted to the welfare of inmate and prison cottage industries. The effect of this is that it lays enourmous burden on the Nigerian taxpayers, though ironically, it is too small to meet the full objectives of imprisonment.

Elaborating on the above, Solomon, et al,[16] posited that crimes by released inmates require ongoing expenditures on law enforcement agencies and prison and reduce the public monies available for the other important services such as education and community development. They also impose a tremendous cost on individuals, families and communities.

Viewed from another angle, the development of the society is much slower bearing in mind that, most often too, its most productive population is not only in incarceration, but also being catered for with taxpayers' monies. Obviously the spate of recidivism in Nigeria raises the poverty level of the society as well as its people, beside, according to Sorochi[17], the adverse social effect not only on the offender's family and community, but also public safety and cohesion.

Essentially, therefore, the most visible consequences of recidivism is that it adversely affects the country's resources and by extension, its developmental pace on the one hand, and the individual recidivist who contributes virtually nothing to the development of the society and whose future is monentarily distorted or permanently thwarted as the case may be.

Control of Recidivism in the Nigerian Correctional System

When the military held sway in Nigeria, which spanned about Twenty-Nine (29) years, it saw the prison as a punitive institution and a place of torture, and as a result left its infrastructure and conditions to deteriorate. Even with the coming on of democratic governance since 199, very little changes and reforms can be said to have taken place. In fact, it is believed that no new prison has been constructed in the country in more than Forty years even as prison population continue to grow.

Indeed, among other functions of the prison system is that it is expected to shelter offenders until when they will be released. The system is also expected to contribute meaningfully in transforming offenders into law-abiding citizens, in order to facilitate their easy re-integration into the mainstream society, as well as to guard against their relapse into criminalities. This prompted Sorochi[18] to posit that these expectations have led to a number of incisive and forward-looking approaches capable of transforming the objects and subjects, i.e. prison and prisoner, to be better citizens in the real world. Citing Mckean and Ransfored,[19] Sorochi outline that there are three basic elements of programmes that can successfully reduce recidivism, namely: treating inmates for substance abuse or mental illness which can help remove barriers that hinder employment and integration; giving inmates education so as to provide the skills necessary for them to obtain the type of jobs that lead to more successful outcomes; and lastly, securing meaningful employment by released inmates provides them with an income which not only supports, but also fast-tracks reintegration by increasing stability and self-confidence.

The effect of qualitative and quantitative education on the rehabilitation of inmates cannot be over-emphasized, as it is a major catalyst for curbing recidivism in the Nigerian prison system. For instance, the Kirikiri, Port Harcourt and Enugu prisons run the National Open University of Nigeria (NOUN) programme for their qualified inmates with SSCE Certificates. Therefore, to curb this menace, qualitative secondary and tertiary education and vocational programmes should be established in our prisons across the country.

Another programme that is often overlooked but of on less importance that would help to curb recidivism in the prison system is the "after-prison follow-up." Here, the prison officials are expected to keep tag of and monitor the progress of released offenders for some time to ensure that they not only reintegrate into the society easily, but also do not relapse to criminal activities.

In prisons across the country, it is common place to see both petty offenders and hardened criminals indiscriminately locked up in the same cell. And because the justice system is often very slow, these petty offenders tend to make heroes of these hardened offenders who narrate their exploits over and over to the admiration of the petty, and often young, offenders. On their release, these petty offenders may want to try hands on the exploits they have heard in prisons. This action by these young people whose mind is almost blank brings them back to prison sooner than expected. To avoid these scenarios, therefore, the prison system must religiously adhere to rules relating to categorization and incarceration of offenders.

On the whole, the Nigerian prison system and by extension, the Nigerian government, should realize that the change of nomenclature from Nigeria prisons service to Nigeria Correctional System would not on its own bring the desired changes that would help in the reforms of the prison system, which in turn curb recidivism in the prison system, but by strictly adhering to the United Nations Standard Minimum Rules (UNSMR) specifications for prisons the world over, which Nigeria is signatory to. In other words, not only should the correctional facilities in Nigeria, in general, be maintained in line with international best practices, but also truly reform offenders to drastically reduce recidivism in the country.

Recommendations and Conclusion

A number of variables have been identified by this paper as some of the predicators to recidivism in the Nigerian prison system. These variables include, peer group influence, lack of or in most cases, non-functional correctional facilities, substance abuse, negative public perception of released offenders, inadequate qualitative and quantitative educational and vocational programmes, faculty family structure and indiscriminate incarceration of young, petty offenders together with hardened criminals.

Recidivism adversely affects government expenditure as the provision of essential developmental projects to the people competes with budgets for basic needs of the inmates and the maintenance of prison structures. It also affects the recidivists themselves and the society at large.

The bulk of the control and curbing measure of recidivism lie with the government. In this light, government should extend the National Open University of Nigeria programme presently run in some few selected prisons to all the prisons across the country, besides providing post-primary education and vocational training (using state-of-the-art correctional facilities) to inmates who otherwise do not possess them.

Furthermore, considering the grossly inadequate manpower in the correctional service, it

is imperative that recruitment into prison service be carried out as soon as possible. Finally rehabilitation and follow-up on released offenders should take a front burner in government bid to curb recidivism across the country.

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Development of Arabic in Jalingo Local Government

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Abstract
The paper attempts a description of Jalingo Local Government Area of Taraba State, its geographical location and the ethnic groups therein. The paper also examines the history and development of Arabic Language in Jalingo Local Government Area and the status of Arabic in Nigeria. The crux of the paper is on the development of Arabic Language in Jalingo town. The paper makes a strong case that Arabic Language has attained an unassuming status in Jalingo as can be evidently seen being studied at Primary, Secondary, Tertiary and University levels.

للفصل الأول

حركة اللغة العربية في مدينة جلينغو

: يشمل البحث خمسة مباحث:

لو ذكر التعريف عن مدينة جلينغو ودخول الخمس فيها: تكلم البحث الأول

تناول حركة اللغة العربية والدراسات الخمس فيها في مدينة جلينغو: تكلم البحث الثاني

تناول الكتاب والعهد العربية والدراسة الخمس فيها في مدينة جلينغو: تكلم البحث الثالث

يعرف فيها جهود الدارس: تكلم البحث الرابع

سم الذكر التعريف عن بعض علماء مدينة جلينغو: تكلم البحث الخامس

ملخص البحث

نأ تناول البحث بدراسة مدينة جلينغو وموقعها الجغرافي ودياناتها وسببها، ثم تكلم عن ذا الخمس، تكلم البحث أن تاريخ جلينغو وقبائل تسكن فيها وأكثرها وأقدمها التي تكون، وركز البحث في دخول الخمس فيها والذي سلم العلماء تسمية البذاءهم بولي فيه أشرئ الدارس أنواعها، في كانت حركة اللغة العربية في مدينة جلينغو ودور مدارس العربية التي أنشأ فيها.

وجاء البحث منتهم على خمسة مباحث سبقتها التي دمة وتلتها الخاتمة وأهم المراجع.

المقدمة

م د ال ذي ف ض ل ن ا ب ت ع ي م ل غ ة ال ق ر آ ن ال ك ر ?، و ا ل س ?م ع ل ى س ي د ن ا ?م د و ع ل ى آ ل ه و أ ص ح ا ب ه و م ن ت ب ع ه م ب إ ح س ا ن إ ? ?إ ن

ب ع د:

ا? ج ا ك ة ا ل ل غ ة ا ل ع ر ي ة ? م د ي ن ة ج ا ل ي ن غ و، ل ك ي ي ت ع ر ض ع ي ه ا ع ل ى ا ل ك ن و ز و ا ل ? ا ث ا ل ع ر ? ? ه ه ه ا? د ي ن ة، ل ك ي ي ت ع ر ف ي د ه و و غ ر ه ? ا ل ى ا ل م ش ر ف ي ه ا م ن ا ل ك ن و ز، و أ ر ج و أ ن ي ك و ن ه ذ ا ا ل ب ح ث ك ا? ر أ ا ل ى ا ل ب ا ح ث ? ا ل ا ر ئ ? ? م ي ت ع ر ف ي خ ا ل ل غ ة ا ل ع ر ي ة ? ج ا ل ي ن غ و، و ي ش م ل ا ل ب ا ح ث ن ث ا ن ى ع ل ى خ م س ة م ب ا ح ث: ي ه ي س ر ? أ ن ? ق د م أ م ا م ا ل ق ا ر ئ ه ذ ا ا ل ب ا ح ث ب ع ن و ا ن:

ل. و ?ا ب ت د ئ ا ل ق ا ر ي ة ع ن م د ي ن ة ج ا ل ي ن غ و و د خ و ل ا ل خ م س ? ف ي ه ا: ا ل ب ا ح ث ا ل ا و ل.

. ث ا ن ي ا ج ا ك ة ا ل ل غ ة ا ل ع ر ي ة و ا ل ه و ل ا ت ا ل خ م س ا ل ت ي ? ? م د ي ن ة ج ا ل ي ن غ و: ا ل ب ا ح ث ا ل ث ا ن ي ?.

. ث ا ل ث ا ل ا ك ت ا ب و ا ? ع ا ه د ا ل ع ل م ي ة و ا ? د ا ر س ا ل خ م س ي ة ? م د ي ن ة ج ا ل ي ن غ و: ا ل ب ا ح ث ا ل ث ا ل ث.

. ع ف ي ه ا ج ه ه ه ا? د ا ر س: ا ل ب ا ح ث ا ل ر ا ب ع.

. س م ا ل ب ا ح ث ا ل ق ا ر ي ة ع ن ب ع ض ع ل م ا ء م د ي ن ة ج ا ل ي ن غ و: ا ل ب ا ح ث ا ? ا م س.

ل م ب ح ث ا ل أ و ل

ا ه ن ب ذ ة ت ا ر ي خ ي ة ع ن م د ي ن ة ج ا ل ي ن غ و و م د خ و ل ا ل أ س ا ل أ م ف ي ه ا

:أ س ي س ه ا ?

ي ل ي إ ه و ا ل ذ ي ق ا ل ه ه ا ل ا ل ع م ق ب ل غ ف ت ح ة (? م د ف ي ا) أ خ ص ب م ك ا ن م ن م ر ي، أ و ا ل س ي ط ر ة، ? ن ا ? م ? : ? ع ? (ج ا ل) ا ل ي

. ق س م ه ا، ? ن ا ل ع ا م ة ج ا ل ي ن غ و م ن (م ر ي) م ب ا ل ف ت ح ة ا ل ت ي ن ه ا ج ر و ا م ن 1893 أ ل س ر ت م د ي ن ة ج ا ل ي ن غ و ? س ن ة .

: س م ي ت ه ا ?

? و ه م ر ي، و م ن ل ي ك أ ط ل ق ت ل ف ظ ة ج ا ل ي ن غ و ع ل ي ه ا إ ? ا ل ي و م (ج ا ل:) إ ن ه ذ ا ? ك ا ن أ خ ص ب، أ ي: إ ? ج ا ل ي ن غ و و م ن م ع ه، و ? ث ا ل ا ث ا ص ر ا و ا إ ? م ق ع د ا ? ا ?، ق ا ل و ا (م ر ي) إ ن ? م د ف ي ا ت ر ك : م ن أ ف ا د ه ؤ ? ء ا ? ر س ? ا ل ذ ي ق ا ل) (ق د أ ج ر ى ا ل ي ا ح ث

. ق ب ي ل ة م ع أ ح د.

خ ف ه ذ ي د ل ع ل ى أ ن ج ا ل ي ن غ و أ خ ذ ت ا ل ا س م ه ا م ن ا ل ل غ ة ا ل ف ل ا ن ي ة، م ن أ ل ي ئ ك ا ل ف ? ن ا ل ت ي ن ن ز ل و ا ع ن د ه ا ق ط ن و ه ا، ق د ا ه ن ج

. ق ط ن ه ؤ ? ء ا ل ف ي ن ب ا ل ق ب ا ئ ل ا ل س ا ك ن ? ? ه ه ا ل ن ط ق ة.

و ف ي ا ل ي ا ج **م و ق ع م د ي ن ة ج ا ل ي ن غ و** ب ق ب ل ا ل خ و ض ? ا ? ح ي ث ع ن ج غ ر ا ف ي ة ج ا ل ي ن غ و؛ ل ل خ م س ا ل ب ا ح ث أ ن ي ب ? م ? ? ا خ ? ع إ د ا ر ة ج ا ل ي ن غ و

. ة ا ل ح ا ل ي ة.

ت ق ر ر ه ا ل ي و م ? ا م ع ا 3871م، ي ب ن ا ع ل ى ا ل ن ب ا خ ? ع ا ? ك و م ا ت ا ل ح ا ل ي ة ? ف ي ج ا ل ي ا، و ف ي ك ? ع ه د ه ا ت ض ر ى ? م د ي ن ي س ل ل ت ص ور ي و م (ق م ر ف ي ج ا ل ي ا ل ف ي د ر ا ل ي ة، و ه ي أ و س ع ا ? ك و م ا ت ا ل ح ا ل ي ة ? و ف ي ق ت ي د ا، ب ل ا غ م س ا ح ت ه ا ح و ا ? 1976، ق د ا خ ? ع ت س ن ة (م ر ي

. ق م ر ا ل ي) إ ن إ د ا ر ة ج ا ل ي ن غ و ا ل ح ا ل ي ة ه ي إ ح د ى ا ? ك و م ا ت ا ل ح ا ل ي ة ? و ف ي ق ت ي د ا، و ه ي ع ل ى خ م س ة م ق ا ط ي ع ا ت ح ا ل ي ا، و ه ي أ ي ض ا م ك ز ل ي ئ ة ل س ة .

و ف ي ا ل ي ا ج ق م ا ل ح ا ل ي ة ? ? ا ? ل و) ا ل ح ا ل ي ة ? ش ر ق ه ا، و ح ك و م ة (ي و ر و) ا ل ح ا ل ي ة ? غ ر ا، و ح ك و م ة (أ ط و ل ك و) ت ق ع ح ك و م ة ج ا ل ي ن غ و

. ة م ا ل ح ا ل ي ة ? ل ل و س ط، ? ن ح ك و م ة .

. ت ح ي ن و أ ر ض ه ا خ ص ب ت ق ص ل ح ل ل ز ر ا ع ة ب و ا س ي ة ا ? و ل ر ي، و ر ع ا ي ة ا ? غ ن ا م، و أ ك ر س ك ا ا م ن ا ل ف ت ي ?.

. ق ت ا ل ا ة و م ن ه ن ا ي ت ب ي ن ل ن ا أ ن ح ك و م ة ج ا ل ي ن غ و ا ل ح ا ل ي ة و ل م ع ة، ? ا ? ط ب ا ? ك و م ا ت ا ل ح ا ل ي ة ا ل ك ? ?.

مك ق بائل مدينة جالينغو ي آيها الا اس إ ا خ ق ن ك م من ذك ر وث ى و ج ل ن اك م ش ع ب ا ق ب ائ ل ت ع ا ف وا إن أ ك ر م ك م ع ن د ا ? أ ق ى ك م مك ح و ه ت د ل إ)م ن ي آ ي ا ت ا ? س ب ح ا ه و ق ع ا ? أن ج ع ل ا ن اس من ج ن س واح د، ومن ه ص ل واح د، ث م ق ى ه م ش ع ب ا ق ب ائ ل ت ع ا ر ف وا إ ا ه و ح ك م ت و ه ت ه ت ع ا ?، ? ج ع ل ل ك ل ق ب ي ل ة ل س ? ? ا ن س ب، وه ك ذ ا ث ر ي س ن ة ا ? س ب ح ا ه و ق ع ا ? ? ه ذ ه ا ي ا ة، ق د أ خ ? س ب ح ا ه و ق ا ? ك ت ن ا ه ...).

ا ? ل ى ك ? ? ك ت ن ا ه ...).

. ا ه ي و م ف ت ن ا ب ق ب ائ ل ه ذ ه ا ت ي ن ة س ت ي ح ا ن ا ل ف ر ص ة ? ف ة ا ي ف ا ن ت ش ر ت ا ل ث ق ا ف ة ا ل ع ر ي ة و ا ت س ? ه ي ه ا.

:ل ت س ك ن ج ا ل ي ن غ و ق ب ائ ل ك ? ة، و أ ج ن اس ث ق ي ة، و أ ل ى ب س ك ا ا م ر ل ه و ن، و م ن ه ذ ه ا ل ق ب ائ ل:

1(ق ي ه ا ج ر ت ه ذ ه ا ل ق ب ي ل ة م ن ه و ر ي إ ? ج ا ل ي ن غ و ف ه ي ا ل ق ب ي ل ة ا ل ? ? ا أ ل ي ة س ك ا ن ي ة ? م ي ن ة ا ل ي ن غ و ع ن ب ق ا ي ا ل ق ب ائ ل إ ? ا ل ي و م: ط ل ق ة ق ب ي ل ة ا ل ط ? ن .

2(ك ح ك ا ا ل ي ة ف ا ت و ط ن ت ج ا ل ي ن غ و، ك م ا أ خ ? أ ح د م ن أ ش ر ا ف ه ذ ه ا ل ق ب ي ل ة (ب ا ي) م ن ح ذ ه ت ر ن و م ة (ك م) إن ه ذ ه ا ل ق ب ي ل ة ه ي ا ل ق ب ي ل ة ا ل ك ا ن ي ة ا ل ? ? س ل ن ت ? ج ا ل ي ن غ و ع د ا ل ط ي ة ? ق د ه ا ج ر ت ه (((ه ا ل ق ب ي ل ة م ن م و ط ن ه ا ا ل ح م ر ي و ه و: ق ي ل: ت ح و ي

3(ت ج و ل ك و ر و ر و ف) أ ر ل ه م م ن: و ه ذ ه ا ل ق ب ي ل ة س ل ن ت ? م ي ن ة ج ا ل ي ن غ و و ح د ث ي ن ه م ب ? ا ل ط ي ة ? ح ر ب ط و ي ل ة د ا م ت ? د ة ط و ي ل ة و ل ك ن ا ل ط ? ن ت ص ر و ا ع ل ى ق ب ي ل ة ك ن ا ه، ق ي ل: ل ك ن ا

4(ق ي ع و غ ? ? ا إ ? م ي ن ة ج ا ل ي ن غ و ا ل ت ج ا ر ة ف ك ا ن أ ل ئ ك ا ل ج ا ر ي ش ت ن ا ? ط س ? ت ا ل ز ر ا ع ة ا ج ا م ن م ي ن ة ج ا ل ي ن غ و ف ي ص د ر و ا إ ? ب ? د ه م ا ? ث ق ة، ي ي ع ه ا ه ن ا ك ? ا ن ت و ط ن و ا أ خ ? ا ? م ي ن ة ج ا ل ي ن غ و، و ا ل ه م م ع ا ن ق ا ب ا ل ط س ? م... و أ م ا ش ع ب ه و س ف ق د ه ا ج ر و ا م ن ك ن و و ك ي ن ا: ا ? و س ا

ا ب ن ج و ن ج و ن، و ر ك م، ي ن د م: و ه ذ ه ا ل ق ب ائ ل ا ? ذ ك و ر ة ه ي ا ل ق ب ائ ل ا ل ر ئ ي س ة ? م ي ن ة ج ا ل ي ن غ و ب ي د أ ن ه ن ا ك ق ب ائ ل ق ل ي ل ة ? ا ب ه ا ، و ك ا ن ع د د ه ا م ق ل ي ? ف ا ل.

ت م ر أ ج س **مدخول الأسلأمة في مدينة جالينغو**: وإذ أخ ذ ب ك م ن ب ? آ د م م ن ظ ه ور ه م ذ ي ت ه م و ث ر ه د ه م ع ل ى ن ف س ه م أ ل س ت ا ع ? ج س ب ك م ق ا ل وا ب ل ى ش ه د ن ا أ ن ت ق ول وا ي و م ا ل ق ي ا م ة إ ن ا ك ن ا ع ن ه ذ ا غ ا ف ل ي ن:)أ ن ي ع ق ول وا، ي ت ج س ل ك و ب ك م، ك م ا و ع د ه و ه م ? ع ا

ل ن ف ة، ك م ا أ خ ? س ب ح ا ه و ق ع ا ? ? ك ت ن ا ه (ا ل ح س و ا ? ن) ا ل ح س ? م ي ن ق ي م ا ل ذ ي أ م ر ت ب ا ر ك و ق ع ا ? ت ي ع ا ل ق ل ?).

ق ب ذ ه ا ? ا ، و ل ى ل ف ض ل ا ? ت ف ض ل ج ه ا د ا ل ذ ي خ ر ج م ا ن ب ف ه و د ي ع ن ط ي ق أ م ? غ و م ي ? ع ل ى ك ا ل ق ت م ع ي ا م ا ل ى م ا ء ا ل ح ب ذ ة . ق س ? ل د ع و ة إ ? ا ل ح س ? م (1893) ق د د خ ل ا ل ح س ? م ? م ي ن ة ج ا ل ي ن غ و ف ت أ ي س ر ه ا س ن ة .

? إ ل و ء ا ج و أ م ا ط ي ق ة د خ ول ا ل ح س ? م ف إ ? ا د خ ل ا ل ح س ? م إ ? ج ا ل ي ن غ و ع ن ط ي ق ق ب ي ل ة ا ل ث ق ة ا ل ت ي ن ه ا ج ر و ا م ن ه و ر ي ? م ج ا ء و ا إ ? ه ج ا ل ي ن غ و ب ي ن ه م ا ل ح س ? م و ل د ع و ة ل ه ي ه.

ل ل ذ د ع م ن ح س ر ق ب ي ل ة ق ب ث ق ة ا ل ت ي ن ح ا ل و ب ا ل ح ه اد م ع ع ض ا ل ق ب ائ ل ا ل ت ي ن ح ا ل و ا ع ل ى ح ب ة ا ? ? م ? أ و ل ا ? م ر، ب ع د ل ك أ ل ه و ا ?.

. و ه م ? ن و غ ج ي م ن ق ب ي ل ة ك ُ ن َ ا ل ? و ج د ت ? ج ا ل ي ن غ و ق ت ئ ذ، ب ع د ل ك ا ل ت ب ا ي ن ع ه ? ا ع ه ف أ ل و ا ج ف أ ل و ا ج ا: و أ ل م ن ا ع ت ن ق ا ل ح س ? م ه و.

م ق ت أ م ا م د ي ت ق د م ا ل ح س ? م ب ت ط و ر ه ? ج ا ل ي ن غ و ف ه و أ م ر ? ه و د، ? ن أ غ ل ب ا ل ق ب ائ ل ? م ي ن ة ج ا ل ي ن غ و ه م ل ه و ن ل ى ل ت ق د م . ه ي ا ل ح س ? م ف ي ه ا ف ن ش أ ا إ ? ا ل ي و م.

ل م ب ح ث ا ل ث ا ن ي

و ح ر ك ة ا ل ل غ ة ا ل ع ر ب ي ة و ا ل د ر ا س ا ت ا ل أ س ل أ م ي ة ف ي م د ي ن ة ج ا ل ي ن غ و.

. ت ي ? ا ع ل ق د ا ت ه م ا ل ح م ر ل ه و ن ق د ? ا و ح ي ث ب ت ل ي م ا ل ل غ ة ا ل ع ر ي ة ? ل غ ة ا ل ت ي ن ا ل ح س ? م ه ي، ب ع د ف ل ب ح ث ت إ ح د ى ا ل ل غ ا ت ا ل ع ا ل م ي ة.

ه ذ ه ? ف ق د ظ ل ت ب ح ي ة ا ل ل غ ة ا ل ع ر ي ة و آ د ا ب ل ئ ي د ي ه ؤ ? ء ا ? ? ن ف ت ي ه م إ ? م ي ن ة ج ا ل ي ن غ و، ت ط و ر ت ا ل ل غ ة ا ل ع ر ي ة ? ه ذ ه

هذ؟ ب االتي ن قبظهور اد دارس ا تمس ؟تي ة، وا ل ق ات ال ل ي ة، وا ع ه د ال ت ي ف ي ة، ي ث ي ق و م ال ط ال ب ب د ر س ة ال ق و ا ع د وا ؟د اب ؟ ه ذ .ق ال غ ة ت ه ي ت ح ل ال ط ال ب ب ل د ر س ة ال ل غ ي ة ك ال ن ح و ال ع ي ة و غ ت ه ف ل ال ن ص و ص ا ت م ي ة.

.ر م ق د ظ ه ر ؟ ا ت ي ن ة م د ر ت ا ن ع ي ت ا ن ؟ أ و ل ا ؟ م ر.

. ؟ ج و ا د ر س ة ال ق ر آ ن ي ة ل ل ص غ ا ر: ا ؟ ج و ؟.

م د ر س ة ال ل ع و م ال ك ب ا ر: و ل ك ت ا ب ة

ل ف ل ط ؟ و ه ك ا ن ا د ر ت ا ن ؟ ا ل م ا س ت ط و ر ال ل غ ة ال ع ي ة و ال د ر س ا ت ا ت م س ت ي ة ؟ م ت ي ن ة ج ا ل ي ل غ و ت ف ت ح ا د ا ر س ال ق ر آ ن ي ة ؟ ظ ف ال ؟ ح ذ ا ت م ر ل م ؟ ل ك ي ي ت ا د و ه ا ص ا ح ا و م س ا ء ؟ ت ب ي و ت ال ل ي م ا ء ال ت ي ن ي ع ف ش و ن ع ل ى ت ل ك ي س، ي ؟ ز م و ن أ و ئ ك ل ك ؟ ت ي ذ ح ؟ ن ت ي آ ك ل ه و ق ر ا ء ة ال ق ر آ ن ل ا ك ث ر ؟ س ر د ا م ن ا ت م ح ر ف، أ و ف ظ ا ع ن ظ ه ر ال ق ل ب ب و ك ا ن ب أ ن ا ء ال ل ي م ا ي ف ش و ن غ ل ب ق ر ا ء ة ال ق ر آ ن ، ي ح ا ل ك ث ر ؟ ق ط ؟ ه ذ ه ا د ا ر س، ي ث أ ن ب أ ن ا ء ال ل ي م ا ي ع ض ي ف ي ش و ن إ ؟ د ر س ة ال ق ر آ ن ا ل ك ث ر ؟ ت ل ي م ا ل ك ب ال ل ي ة، ك ا ل ت و ي د، ، ت ج و ل ق ه، ي ا ك ن و ا م ن ا ل ص غ ر ع ل ى ب ص ؟ ة م ن أ م ر ي ن ه م، و ل ي ف ه م و ا م ل ي ق ر ؤ و ن ؟ ص ل و ا م ل ي و ي ة م ن آ ذ ا ن، و ل ي ل ت ك ؟، ه ؤ ا ل ق ش ه د ت س ي ح... و غ ؟ ل ك، ي ي ت م ر و ن ؟ ط ا ب ال ل ي م ح ؟ ي ا ك ن و ا أ ف ا ل ب آ ب ا ئ ه م م ا ه ي ن و ل ك س ب آ ب ا ئ ه م ه ذ ه ا ل ت ي س و ل ت ي ل ي م ؟ ي ا ة ي ح ا م. و أ م ا م د ا ر س ال ل ع و م ا ل ك ا ر) ف ه ي ا ل ق ا ت ال ل ي ل ي ة ال د ي ن ي ة، س ر ع ا ن م ا ط و ر ت ا ه ذ ه ة غ ال ل غ ة و م ن ا ت د ا ر س م ي د ر س ف ي ه ا ع ل و م ا ل د ي ن و ال ل غ ة ال ع ي ة، و ال غ ر ض م ن د ر س ة ال ل غ ة ال ع ي ة ؟ ه ذ ه ا ت د ا ر س ه و ك ن و ن ال ل غ ة ؟ ل ه س ال ع ي ة و س ي ل ة إ ؟ م ع ر ف ة ا ل د ي ن و م ا ي ت ع ل ق ب ه، ي ض ا ف إ ؟ ل ي ك م ع ر ف ت ق ي خ ي ح ي ا ة ال ع ر ب ل ي ك ن و ا ع ا ر ض ؟ ح ي ا ة ا ت م ر ل م ؟ ظ ع ا ر ي ن ر ا ت ه م ب ا ت م ع ر ف ة إ ؟ ه ذ ه ا ت د ا ر س ا ر ق د ا ل ت ش ر ت ا ل ل غ ة ال ع ي ة ؟ ح ا ل ي ن غ و ع ل ى ي أ ي د ي ال ل ي م ا ء ع ن ط ي ق ال و ع ظ.

ة ؟ و ه ك ف ا ط و ر ت ا ل ل غ ة ال ع ي ق ب ل ف س ؟ ال ل ق ر آ ن ال ك ث ر ؟ ال ذ ي ي ق د ه ا ل ل ي م ا ء ؟ ش ه ر ر ض ا ن، ت ط و ر ت أ ي ض ا ع ن ط ي ق ت ر ؟ ة م ت ي ق ا ل ب ط ة ل ا ت ي ق د ه ا ل ل ي م ا ء ؟ ا ت م س ا ج د ا ؟ ا م ع ة، و ي أ ا م ا ل ا ي ي ن ي ل ك ب ه ا ا ؟ م ا م ب ا ل ل غ ة ال ع ي ة، ي ؟ ت ه ب ا ل ل غ ة ا ل ت ي ق ا ت ع م ظ ل ئ د ة، ؟ ن أ ك ر ا ن ا س ت ي ه م ه و ن ا ل ل غ ة ال ع ي ة.

ل م ب ح ث ل ث ا ل ث

ل ك ا ت ا ت ي ب و ل م ع ا ه د ا ل ت ق ي ي س ي ة ا ل ل ي ة و ل م د ر س ا ل ن ظ ا م ي ة ف ي م ي ن ة ج ل ي ن غ و:

إ ن ش ا ء ا ل م د ر س و ل م ؤ ا م ع ه ا (أ:

.ة ل ي ل م س م م ك ا ن ا ل ت ي س، ب ق ا ط ق ي ا ل ل ع و م م ن ا ل ر و س: ؟ د ا ر س ؟ ع م د ر س ة، و ا ؟ د ر س ة ؟ ا ل ل غ ة.

.س ر و ر ب ق ط ا ق ا ؟ د ر س ة ؟ ا ت م ط ؟ ح ا ل ق د ؟ ع ل ى م ك ا ن ي س ع ا ؟ ج ل ي م ا ل ق ا ء ا ل ر و س.

:ل ج و ز و ك ا ن ل ك ي ص ر ف ا ت ي ا ت و ي ق و ل و ا د ر س ت ي ي ن ه ا ل ق و ي ل ي ه و ن: ل ك ل ي م ت ب ع ض ا ت ي ا ت ال ق ر آ ن ي ة، ك م ا ج ا ء ؟ ق و ل ه ع ز و ج ل: و) ق د و ر د ت ل ك ي م ة ا ؟ د ر س ة ؟ ع ؟ ل ك أ ن ت ق و ل و ا إ ؟ ا ل ز ل ل ك ا ب ع ل ى ط ا ئ ف ت ؟ م ن ق ب ل ن ا و إ ن ك ا ن ا ع ن د ر ا ت ه م ل غ ا ف ل ي ن ؟: ي ض ر ع ك ل ن ك ق و ل ه ت ع ا ؟) ع ف ل ي ف م ن ب ع ه م ل ي ف و ث و ا ل ك ا ب ي أ خ ذ و ن ع ر ض ه ذ ا ا ؟ د ؟ ي ق و ل و ن س ي غ ف ر ل ن ا و إ ن ي أ ت ي م ع ر ض ف أ ن ق ه ي ل ه ي أ خ ذ و ه أ ل ي ؤ خ ذ ع ل ي ه م ي ث ا ق ل ك ا ب أ ن ل ي ق و ل و ا ع ل ى ا ل ل ه إ ؟ ا ل ح ق و د ر س و ا م ا ف ي ه ا و ل د ا ر ا ل خ ر ة خ ؟ ل ل ذ ي ن ي ت ق و ن أ ف ل ت ع ق ل و ن: ؟ ق ا ل ت ع ا ؟ ي ض ا)

. ل ي ع و م ن ه ن ا ن د ر ك أ ن س س ل ى م ة ا ل د ر س ؟ ا ت ي ا ت ال ق ر آ ن ي ة ا ل ت د و ر ح و ل ع ؟ ل ك ل ي م.

ي ت ن آ ق ل ق ب د أ ت ن ش أ ة ا ؟ د ر س ة ع ن د ا ل ع ر ب ف ذ ع ه د ر س و ل ا و ص ل ى ا ه ع ل ي ه و س ل م، و ه و أ و ل م ن أ ن ش أ ا ؟ د ر س ة ال ق ر آ ن ي ة ي ف ي ك ه ذ ا ل ل ي ي ة، ي ث ت ك ع ن ص ل ح ا ه ـ – ر ض و ا ن ي ل ي ه م أ ج ع ؟ ي ق ر أ ؟ م ا ل ق ر آ ن ي ه ؟ ؟ م ع ف ي ه ع د م ا ؟ ع و ا ف ه ذ ا ل ي ي ة

،لهس وهيلع ?ارلعه،وكلوا تمعون ? دار ا?قرم ?هذ ا?همة ف من هنا اع ? دار ا?قرم أول م درسة ? عهد للرسول صلى ا لهيه فلل ?هك ذا لمت مر لان ?صلى بل لهيه وسل مت لهي م ا?مة لقرآن وال لوم لا يضية ? مس ج هد لاشري فسبع د ا?جرة،وك ني ك ا لقى اء قم ?ا ستن تمري م لبع د لهتوحات ا?تمس ?جية ح ?تسعت لا دولة إ تب ?د لاع ج م من لهرس والروم واتى د وغ?جهم فسق د لك لات ا?مة .يقيرا?تمس ?جية ? ح اجة إ ? م ني لى مهد قراءة لقرآن لاكر ?،وال لوم لا يضية،واللغة لاعيبية.

: **بألوا ه لمدار س الأسلأمية ف ي مدينة جلينغو(ب:**

ءلثن إ إن م مدينة ج لينغو من ا?دن لا ? قي م شخيصها ا?دارس، وا?ع هد لاعلى يمية قلل درلس ات ا?تمس ?جية والاعيبية، قي دس لهم ? لبش اء يقل ? س رلهم هذ ا?دارس ك ? من لا على م اء لا تي نب لهو قص لرى ج هدهم ? ?تلف لهدنون ا?تمس ?جية، ولس رسوا ? فن از ?م وغ?جها م دارس لهية .يقير ? ?تلف ح لرات ا?تين قت لهي م لا لوم ا?تمس ?جية واللغة لاعيبية.

وكلت هذ هذ ا?د راس على أنواع ف هذا:

. 1) ا?د رسة لاقرآنية.

) 2) لا دهلوية) ا?ع هد لا على يمية)

.تي 3) ا?د ارس ا?تمس ?جية لانظ امية.

:ا ف ا?د ارس لاقرآني ت دورها ستنوع إ ?نوع ?،و ?ا:

)ل لاكتاتيب) ا?د رسة لاقرآنية : ا?ول)

ب لهع?ا م درسة شخي ظ لاقرآن لاكر ?بطريق شرائع ? ا?تمس ح ف،فهي هيقرأ لهس ? ا?تيات لهقرآنية قبع ت لكوار ا?تي م لهد، هي أمهد ا?تي م . ?تلت لكوار ا?تيات مرات ع يدة ح ?يحفظ ن ا?تي م أن لهس ?قد فحظ ها:لك ا ?.

ام ك **ل كتاتيب بال مدرسة لا تقليدية**): وذلوا ? م مدينة ج لينغو(هو ري لهي س لمدينة ا م يش ? إ ?ت لي خب لهيها ? م مدينة ج لينغو، إ ?ك ما .ذلك ن أن لهب ?ة لاتي ن هاجروا من .

ن لك ا م1893 ج اءوب مدينة هم ا?تمس ?مي، ومن ع ادة ك ل أسرة مسلمة أن تب دأب لهي م ا?تو ?د لاقرآن لاكر ? فن ذ لاطفولة، هك ذا ك ان .?: أو ا?ب اء وا?مهات ?هذ ا?دارس ?ومن تخبهم ذ لهك م أن ا?د ارس لاقرآنية ب دأت بنزول لهى ?نب ا?مدينة ع ام : أو ?.

ضريبة ? وطريقة لا?لهي م ? هذ ا?دارس، و?تلف ع ن غ?جها حس ب ا?ك ?ف لانظ ام، ق د ونشهد نظ ام لا?لهي م ا?ع صر ?تبع ض .ا?ح يان.

ق ول مرحلة الأولى: ف ي هذ ا?مرحلة يحل حف لاطف ل ب ا?تي م ف ذ لاسن ة لاسابعة من ع مره، يحي ث يب دأ ا?تي م ب ت لاقينه لا لى مات لا?عيبية ذ .يتين لاولهس لهمة، ?لى ا?ة، وع ش رسور ا?تواخر من سورة لاقيامة إ ?سورة لاناس، ?يتثقل إ ? ا?مرحلة لا?لهية.

ف ور ?ا لهمرحلة **لا?لهانية** ف ف ي هذ ا?مرحلة ي ك ب ا?تي م لا?ع ود على لاطوح ا?تمش ?ب لهي م ا?تو ?د ا?مروف ا?ج يئية ف يقرأ ا?تي م ا?مروف وقب لاغة ا?لهية ك لهى ?تي ة"Baleri لس ا?تي ف ها لاطفل د ف هذ هذ لاتخيي قت س هى:ي يقل ?ي مى: ي ينب ب لهى ?تي ة، نفس مى: يقبق و ? ،) ع آخر لهى مة أع وب ا ? من لاشيطان لاره يم)إ ? آخر لهى مة لاعيبية ذ (... وو:بهس مى(و)، ?لواو (ع لاكي:بهس م"Babbaku .) لاع ? (أ وبهس مهذ (لهلغة ا?تمس ا،ونف ? حرف ا?تى ف).

فلن آ ف إذا نتهى من لا?عيبية ذي ك ب لهذ لهس لهمة، ق ا?ة لاك اب، ? ع ش رسورة ا?تواخر ا?ذكورة ق ا.

.:) يقل هوس ا)هو ذا ا? دول يب ? لاتي ف ي نطق لا?ج يئية ذا ?مروف ا?ج يئية قب لاغة ا?لهية):.

.ع جل وج اء لا?ح ث مفت م ? لى تمس تهم اح ث سيقتها ا?تى دم تموضوعها ا?ة وأهم ا?تراجع.

ل مقدمة

ا ?م دل ذي ضل نبت لي م غة القر آن ال كر ?، وال س ?ة وال س ?م ع ى سي ذا ?م دو ى ل هو س حله و م نب عد ب إح س ان إ ى ي و م
.ني ل ا

بو ع د:

ن م ج كة ال غة ال ع ية ? م ي نة ج ال ن غو، ل ي ي ض ع ي ه ع ى ل ن وز ول ?ات ال ع ر ? ? ه ذه ?ي نة، ل ك ي ي ف ي د ه و و غ ه م ? ط ي ه من
ع ى ع ث ب ل ل ن وز، و أ ج و أ ني ل ك ون ه ذا ال ب ح ث ك ر ?أة ل ب اح ث ? ول ا غ ? ? م ف ت ي خ ل غة ال ع ية ? ج ال ن غو، ي ش م ل ب ح ث ع ى
:ن ت م ة ب ا ح ث: ل ه ي ر ? أ ن ق دم أ م ام ال ق ا ئ ه ذا ال ب ح ث ب غ و ان

.ل و ?ا ب ذ ف ا ل ت ي ة ع ن م ي نة ج ال ن غو و د خ و ل ا ت م ?ه ي ه ا: ل ب ح ث ا ج و ل.

. ت ط ى ج كة ال غة ال ع ية و ل و س ات ا ت م ت ي ة ? م ي نة ج ال ن غو: ل ب ح ث ل ك ا ?.

.ث ط ى ل ك ت ب و ?ع ه د ال ع ي ة و ?د ر س ا ت م ت ي ة ? م ي نة ج ال ن غو: ل ب ح ث ل ك ال ث.

.ع ف ه ذ ه ?د ر س: ل ب ح ث ل ب ا ع.

.س م ب ذ ف ا ل ت ي ة ع ن ب ع ض ع ى م اء م ي نة ج ال ن غو: ل ب ح ث ا ?ام س.

ل م ب ح ث الأول

ه ن ب ذ ة ت ا ر ي خ ي ة ع ن م د ي ن ة ج ا ل ي ن غ و و م د خ ل الأ س ل أ م ف ي ه ا

:أ س ي س ه ا ة

ل ك ن ه و ل ا ذ ي ق ا ل ه ذ ه ال ك ل م ة ق ب ل غ ف ت ة (? م د ي ن ا) أ خ ر ب م ك ا ن م ن م ر ي، أ و ل ل ي ط و ة، ?ن ا ?م ? : ?ع ? (ج ا ل ي ه ا، ?ن ل ك م
. ة ج ال ن غو م ن (م ر ي) م ب ل ف ت ة ل ا ي ن ه ا ج ر وا م ن 1893 أ س س ت م ي نة ج ال ن غو ?س ن ة .

: س م ي ت ه ا ة

إ ل ى م ر ي، و م ن ث ى ك أ ط ل ق ت ل ك ل م ة ج ال ن غو ع ل ي ه ا إ ? ل ي و م (ج ا ل:) إ ن ه ذ ا ?ك ا ن أ خ ر ب، أ ي: إ ? ج ال ن غو و م ن م ع ه، و?ا ص ل وا إ
. د ح أ ? م و ق ع ه ا ?ا ? ب ق ا ل وا (م ر ي) إ ن ? م د ي ن ا ت ر ك: م ن أ ف ا د ه ؤ ?ء ?ن ا س ? ل ا ذ ي ق ا ل) (ق د أ ج ر ى ل ب ا ح ث ق ب ل ة م ع أ ح د.

ء ? ف ه ذ ي د ل ع ى أ ن ج ال ن غو أ خ ذ ت ا س ه ا م ن ال غ ة ل ق ي ة، م ن أ ي ئ ك ل ق ? ن ا ن ن ز ل وا ع ن د ه ا ق ط ن و ه ا، ق د ل ه ز ج ه ؤ ?ء
. ق ط ل ق ي ة ت ي و ب ل ق ب ا ئ ل ا س ل ا ث ? ? ه ذ ه ا ن ط ق ة.

.ي ق ل ?ا و **م و ق ع ه ا م ي ن ة ج ا ل ي ن غ و** ق ب ل ا ?و ض ? ا ?ي ث ع ن ج غ ر ا ي ة ج ال ن غو؛ ث م ن ل ب ا ح ث أ ن ي ب ? م ? ? ا خ ? ع إ د ا ر ة ج ال ن غو ا ل ي ة.
ي ? ي ب ن ل ي و م ? ا ب ع 3871 م، ي ب ن م ا أ ع ل ب ا خ ? ع ا ? ك و م ا ت ا ل ي ة ? ن ي ج ي ا، و ل ى ك ? ع ه د م ي ض ى ? م د ي ئ س ث م و ي ة ن ي ج ي ا
ا و ن ي ا ج ل ب ر ا ي ة، و ه ي أ س ع ا ? ك و م ا ت ا ل ي ة ? و ي ق ت ي ا، ي ب ل غ م س ا ح ه ا ح وا ? 1976، ق د ا خ ? ع ت س ن ة (م ر ي) إ ن إ د ا ر ة ج ال ن غو ا
. ق ر ي ة ل ي ة ه ي إ ح د ى ا ? ك و م ا ت ا ل ي ة ? و ي ق ت ي ا، و ه ي ع ل ى م ق ت ي ا ح ا ي ا، و ه ي أ ي ض ا م ك ز ل ي ة ل م ر ة .

س ل ى ا ? ق ل ? ا ا ? ا ل ي ة ? ? ا ل و) ا ل ي ة ? ش ر ق ه ا، و ح ك و م ة (ي و ر و) ا ل ي ة ? غ ا، و ح ك و م ة (أ ط و ك و ت ق ع ح ك و م ة ج ال ن غو ا ل ي ة ? ل س
. ة م ط، ?ن ح ك و م ة .

. ت ي ن و أ ض ر ه ا خ ب ت ق ص ر ح ل ز ر ا ع ة و ي ة ا ? و ش ي، و ر ع ي ة ا ? غ ن ا م، و أ ك ر س ك ا ا م ن ل ك ي ?.

.ت ح ل ى ا ة و م ن ه ن ي ب ? ن ا أ ن ح ك و م ة ج ال ن غو ا ل ي ة و ل س ع ة، ? ا ? ط ب ا ? ك و م ا ت ا ل ي ة ل ك ?ة.

آ ن م) **ب ا ئ ل م د ي ن ة ج ا ل ي ن غ و** ي آ ي ه ا ل ن ا س إ ا خ ق ن ك م م ن ذ ك ر و ن ى و ج ن ا ك م ش ع ب ا ق ب ا ئ ل ن غ ل إ ن أ ك ر م ك م ع ن د ا ? ت ق ا ك م:) م ن آ
ل ع ج ? ، ?ع ا ت ا ? ب ح ا ل ه ر ع ا ? أ ن ج ع ل ا ل ن ا س م ن ج ن س و ا ح د، و م ن ه ص ل و ا ح د، ? ق ه م ش ع ب ا ق ب ا ئ ل إ ل ه و ح ك ه ت ع ا ?، ? ج ع ل ل
ل ق ي ل ة ل س ? ? ا ن س ب، و ه ك ذ ا ? ر ي س ن ة ا ? ب ح ا ل ه ر ع ا ? ? ه ذ ه ا ي ا ة، ق د أ خ ? ب ح ا ل ه ر ع ا ? ن ي ك ? ? ك
ي ل ه...).

.اهي ومفتنلقائل هذه أتينة سيتي حان الصرة ?في ةاهي فالتشرت لاثقفة لاعربة وا تمس ?جهيهذا.

:ل تمس كن جالينغوقبائل ك?ة، وأجنا س ثقفة، وأغلبس كا امرل مون، ومن هذه القبائل:

1(وقبل وهاجرت هذه القبيلة من مورى إ ? جالينغوفهي القبيلة ال ? ?ا أغلبية س كانية ? مدينة جالينغ

2(هذا إحدى قبائل فلبتوطنت جالينغو، ك ما أخ ? أحد من أشراف هذه القبيلة(بلدي)من حاكومة (ك م)إن

3(ورح ولئورورو ف)أطرافهم من : وهذه القبيلة سكانت ? مدينة جالينغو وح دثسبينهم مع ? قبل تحي ? حر

4(نفيالنوغ? ?ا إ ? مدينة جالينغوالت جارة فك ان أولئ ك الذ جاريش تجون ا?طمس ?ت الزراعية من مدينة جالي

تمس تبا ?غ وفحيص درو ا إ تب ?دهم أخ ?فة، يعيشونهذا هنا ك ? لتوطنوا أخ?ا ? مدينة جالينغو، ولظهم معتنقبا تمس

.اس.م... وأما شعب هوس فقد هاجروا من لكنوولكينا: اتموسا

يالق جون جون، وغ ك م، ين دم: وهذه القبائل أنكثرة هي القبائل الرئيسة ? مدينة جالينغوسبب د أن هذه القبائل قلأهلها،وك ان عددهم قلي ?بفل.

لا دهش يلف **لمدخول الأسلأمفة يمدينة جالينغو**: وإذ أخ ذنب ك منب ? آدم من ظورهم فتهم موأشرهدهم على فلسرهم لأس تسبيك مقلالولبلى شرهذا ت مك ? ? أنتقولولي يوم القيامة إ لا ثنا عن هذا غفل ?:)أنيعتقودهم، يتم سكولبلهم،ك ما وع وهدوهم ? ع?لا زة، ك ما أخ ?سب حلهدبوعا ? ? ?ك ت

لقولهم(اتمس وا?ن)اتمس ?م يين قي مال ذي أمربتبارك وتعا? يتجع الثقل ?).

?إ قوع د ، ولى لتفضل ا? تفضل جهاد الذي خرج م انب فسودي عن طريق أم ? غومي ?ولى ك الوقت مع تجي ام الى ماء اتجبل ذة ?ل دعوة إ?

. قة اتمس ?م1893)لق د دخل اتمس ?م ? مدينة جالينغو فن ت أيس هاسن ة .

معنيب وغ وأما طريقة دخول اتمس ?ف إ?ا دخل اتمس ?م إ? جالينغو عن طريق قبائل تحة لاتين هاجروا من مورى ? م جاءوا إ? جالينغوب يندهم هاتمس ?موال دعوة إليهم.

. ? ولى من حس درقبيلة قبائل تحة لاتين حاولوبا تجاد م عرض القبائل لاتين حاولوا على ?بلة ا??م ? أول ا?مر،بوع دلى ك لمرل موا ?.

.وهم ? نوغ تجي من قبيلة كُنَالا ? وجدت ? جالينغو وقتئذ،بوع دلى لتسلم ?عدفلأواج فلأواج: وأول من لتعنق اتمس ?م هو.

نام اهي أما م دينتق دم اتمس ?مبتطورهم ? جالينغوفهو أمر ? هود، ?ن أغلب القبائل ? مدينة جالينغو مرل مون بل لى لتشق دم اتمس ?فيجدا فإ ذ .فهش أ إ ?إليوم.

ل مبحث لثا نى

وحركة اللغة العربية ولمدارسا ت الأسلأمية فى مدينة جالينغو.

.تي?اع لق د دخلت م اتمرل مون ق د?اوحيثدخلت لى م اللغة لاعربية ? لغة لاسيان اتمس ?مي،بوع دطريب حت إح دى اللغات لاع لمية.

روهظب ة فق د ظل تسب دية اللغة لاعربية وآدا لبلأي دي هؤ ?ء لى ?ن فإ ذ تجيهم إ ? مدينة جالينغو، تتطورت اللغة لاعربية ? هذه اتحين قبظهور قمرا لى اتدارس اتمس تجبية، وا لمرق ات لاعربية، واتجه دل لاسيفية، يحيث يقوم الطلا ببدرلسة القواع دوا?داب ? هذه اللغة فيحيث حل الطلا ببدل درلسة .قللغتي قلك لان حو لاعربية وغتحقيل لاصوص اتجبية.

.رم قي دظهر ? اتحين ة م درست ان عربية ان ? أول اتمر.

. تجو اتدرسة القرقية قللصغ ار: اتجو ?.

م درسة لاكبو مللك ار: ولك لية.

يالى ? لى وهنا ان اتدرست ان ?ا أس استطور اللغة لاعربية ول درلسات اتمس تجبية ? مدينة جالينغو وبفتح اتدارس القرقية تجعل ال اتمرل م ?لكي نم يتجادوا صب احا وهس اء تجيوت لاعلى ماء لاتين ينبع فسون على لك هي س، يتجزمون أولئ ك لك تجبي ذ حتى لك لهو قراءة القرآن لاكر?سردا من ءالى اتمص حف، أو فحظا ع ن ظهر القلب بوك انبلأذا ء غ ?لاعلى م اي فسون غلى لبقراءة القرآن لاكر قط ?هذه اتدارس، يحيث أنبلأذا ءلاعلى ماء

نوضح فيما إذا كانت المدرسة القرآنية الكبرى تتبع لمالك بن أنس في الفقه، كما يتبعون المذاهب الأخرى في بعض أمورهم، وفيما هو مما يقرؤون فيها مثل: صلوا في اليوم من الأذان، وليلة القدر، وشهر رمضان... وغير ذلك، ويتمرنون على طلب العلم حتى يكونوا أفضل المتعلمين من الذين لا يدخلون مدارس المالكية في أيام الدراسة. وأما مدارس العلوم الدينية (المدارس) فهي التي تدرس المذاهب الدينية، سواء كانت قديمة أو تطورت إلى هذه اللغة ومن أين درست في هذه المدارس العلوم الدينية واللغة العربية، والغرض من المدرسة القرآنية هذه أن تكون اللغة العربية فقط؟ المعرفة الدينية وما يتبعها؟ وفي أي وقت يخصص لكل واحد من المدرستين؟ وفي أي الأوقات يتمرن الطلبة على الوظائف.

وهل تطورت اللغة العربية قبل مجيء الإسلام؟ القرآن الكريم؟ الذي يقدمه العلماء؟ شهر رمضان، وتطورت أيضا عن طريق التجارة؟ أو لا؟ سؤال يقدمه العلماء؟ أم أن اللغة العربية؟ أم اللغة التي يتحدثها العرب؟ وهي؟ تجلب اللغة التي تتبع لها عادة، من أكثر الناس؟ يفهمون اللغة العربية.

المبحث الثالث

الكتاتيب والمعاهد التقليدية العلمية والمدارس النظامية في مدينة جلينغو:

إنشاء المدارس وأنواعها (أ):

التعليم في مكان التدريس، وتلقي العلوم من الدروس: أدرس، جمع مدرسة، والدرسة؟ اللغة.

سرور وتطلق الدرسة؟ المحل؟ حيث يقدم العلم الذي يلقى الدروس.

وقد: وكانت تصرف التي تقولوا درست ويعنون قولهم العلم: تتعرض التي آيات القرآنية، كما جاء؟ قوله عز وجل: وقد دخلوا بالكفر وهم قد خرجوا به؟ هذا أنتقولوا إذا الأول لك اب على طلقت؟ من قبلنا وإن لك اعن درستهم لفظ؟: وكان قولهم؟ قف على خلاف تلك الأمم نبعد هم على خلاف وشوا لك ابي أخذون عرض هذا الأدنى؟ يقولون سيغفر لنا وإني أتم عرض مثله يأخذوه ألم يؤخذ عليهم ميثاق الكتاب أن؟ لا يقولوا على الله إلا الحق وسوا ما فيه والدار الآخرة خير؟ للذين يتقون أفلا تعقلون: وقالت أيضا؟)

ويجتمع وينصرف الطلبة؟ التي آيات القرآنية لا تدور حول مع؟ تلك العلوم.

وعن؟ نشأة أدنى؟ المدرسة عن ذلك العرب فإن عهد رسول الله صلى الله عليه وسلم، وهو أول من أسس؟ المدرسة القرآنية والعلمية، حيث تجمع هذه؟ قرآن؟ صحابه – رضوان الله عليهم أجمعين؟ يقرأ؟ م القرآن هي؟ ؟ م معه فيعلمهم ما؟ جعوا فهو الذي يقرئهم، وكانوا يجتمعون؟ دار القرآن؟ فهم؟ ما يعلمهم من هذا؟ دار القرآن؟ أول مدرسة؟ عهد الرسول صلى الله عليه وسلم، وهكذا استمر الأمر؟ صلى الله عليه وسلم حتى؟ مة؟ دب؟ القرآن والعلوم الدينية؟ مس جهة الشرق فتبعد أحيانا؟ وكانت؟ اء تسمى مدينة الفتوحات التي تجتمع الدولة؟ تب؟ د؟ على العالم من الفرس والروم والهند وغيرهم فكانت؟ مة التي تجيء؟ حاجة إلى؟ من يعلمهم القراءة القرآن الكريم؟، والعلوم الدينية، واللغة العربية.

أنواع المدارس الأساسية في مدينة جلينغو (ب):

سرادق؟ إن مدينة جلينغو من أحدث؟ التي مشهورة أدرس، وأجمعها دليلا على المدارس التي تجيء والعربية، قد سلمها؟ إنشاء هذه أدرس تراخت فيها؟ من العلماء الذين نبغوا فوق الخمسين جدهم؟ تخلف الذين التي تجيء، وأسسوا؟ فإن؟ وغيرها مدارس التي؟ تخلف حارات تجاه؟ من القرية العلوم التي تجيء واللغة العربية.

وكانت هذه أدراس على أنواع فيما:

1) أدرسة القرآنية.

2) المعهد العلمية) أجمعها دليلا على التي؟

3) أدارس التي تجيء النظامية.

:اف اد دارس القرآني ب دوره استنو ع إ نوع ?،و ?ا:

)ل الكتاب)اد وسة القرآنية : ا ول)

رال ب م درسة تحي ظ القرآن الكر تحت شراع ? الص ح ف، فيه يقرأ الص ? اي ات القرآن ع ت كرار الي م ه، ي أمه الي ت كرار . ث ا اي ات مرات ع يدة ح تحيق ن الي م أن الص ?قد فظها:ك ا ?.

ا نأ ال كتاتيب ال مدرسة القرآنية): نزلوا ? م ينة ج ينغو (هوري لي س ل ينا م يش ? إ ت ي خ يها ? م ينة ج ينغو، إ ?ك م اذلك ا أن ا ف ث ة ال ني ن ه اجروا من .

ب ?ا م1893 ج اءوا ب ينه م ا ت س ?مي، وم ن ع ادة ك ل أسرة ه مل مة أن تب دأ ت لي م ا ت و ?د القرآن الكر ? ف ذ ال ط فولة، ه ك ذا ك ان اب اء . ?: أووا ?ه ات ?ه ه اد ارس القرآني ب دأ ب ت ب ?د ال ن ب اد ارس ع ام : أو ?.

.نتي ح ?ا وا ط ي ق ة ك ال ي م ?ه ه اد ارس، وت ل ف ع ن غ ?ه ا ح س ب اي ? ف ال ن ظ ام، ق د ت ض ه ن ظ ام ال ك ال ي م اج ط ر ت ع ض ا ج ي ان.

? ال مرحلة الأولى ف في ه ه اد ارس ي ل ح ق ال ول ب اد ي م ف ذ ال ن ة ال ي اع ة م ن ع ه، ي ش ي دأ اد ي ت ل ق ي ن ه ل ك م ات ال ي ذ وال س ل ة، ? .ي ن ط ق ا ?ة، وع ش ر س ور ا ?و اخ ر م ن س ورة ال ي ل إ ?س ورة ال ن اس، ت ي ن ق ل إ ? ال مرحلة ال ث ا ي ة.

ي ق ل ?ا ة ال مرحلة الثانية ف في ه ه اد ارس ي ك ب اد ي م ال ك ع وذ ع ل ى ال لوح ا ل ش ت ل ي م ا ت و ?د ا ل ح روف ا ج ج ي ة ف ي ق رأ اد ي م ا ل ح روف ب ال ل غ ة ا ل ح ي ة ط ي ش ل ك ال ح ي ة ل ي غ ة ه "Babbaku" ه ا ل ي ف ه ه ه ا ل ال خ ي ي ت س م "Baleri" ي ى ف ب ق ي ال ح ي ة، ت س ى: ا ل ب ق ول ش ي ط أ ع و ب ا ? م ن ال ش ي ط ف ر ح ت م ان ال ر ج م)إ ? آخ ر ال م ة ال ي ذ (... و و: ب س ى(و)، ?ال واو (ب ال ك ي: ب س ى(ع)، ?ال ع ? (ال و ي س ى ه (ل ل غ ة ا ل ح وس ا، و ف ? ح ر ف ا ل ث ف).

ف ل ن آ ف إ ذ ا ت ه ى م ن ال ك ع ي ذ ي ك ب ل ه ه ال س ل ة، ق ف ا ?ة ال ك اب، ? ع ش ر س ورة ا ل و اخ ر ا ل ذ ك ور ة ق ف ا.

:) ي ق ل ? ه و س ا ل و ه ذ ا ا ? د و ل ي ب ? ل ي ف ي ن ط ق ال ك ب ي ذ ا ل ح روف ا ل ج ج ي ة ق ب ال ل غ ة ا ل ح ي ة):

ة	ف ور ل ح ا	ت ل ح و ل ا ت ف ل ا ء ا ه ق ط ه	ا س و ل ا ت ف ل ء ا ه ق د م ج ر ة
1	أ	ي ل أ	Alu
2	ب	ي ج ج ب	Ba Guje
3	ت	ي ج ج ت	Ta Guje
4	ث	ا ث ي	Cha
5	ج	ي ي ق ن ج	Jim Karami
6	ح	ي ي ق ا ح	Ha Karami
7	خ	ي ب س ا خ	Khu Sabe
8	د	ل د	Dal
9	ذ	ل ذ	Zhal
10	ر	ا ر	Raa
11	ز	ا ي ز	Zaira
12	س	ن س	Sin
13	ش	ا و ر ي م ن ش	Shin mai ruwa
14	ص	ي ا ص	Sadi
15	ض	ي ا ض ر	Radhi
16	ط	ي ن ه ل س ا ط	Da mula hannu
17	ظ	ي ا د ظ	Zhadi
18	ع	ي ا ل ك ا ب ع	Ah bkiy
19	غ	ي ا ل ك ا ب غ	Gm baki
20	ف	ف ا	Faa
21	ق	ا و ر ي م ق ي	Kaw mai ruwa
22	ك	ن س ل ا و ك	Kaw lasan
23	ل	ل ا ن ج ا ي ا ج ل ا	Lan jaye
24	م	ا ر ا ي م	Miy araa
25	ن	ا ر ا ن	Na araa
26	ه	ب ا ب ا ه ا	Haa babba
27	و	و و	Waw
28	ل	ل ا م ل ا	Lamalu
29	ي	ا ر ا ي	Ya araa

فـفـروعـ)ـعـ د أنـتـ)ـلـ م لـلـ د ا ـتـروف اـ ـجـتـيـة ـلـ)ـى هـ هـذ لـلـطـ)ـيـقـة ـبـ دلـتـ)ـلـ مـ ا ـتـأـيـض الـ)ـكـ)ـي ؟ هـ هـذ ا ـتـ)ـلـ قـبـ ـ)ـشـ د) وغـ ـجـهـا مـن اـ ـتـ)ـكـ)ـات والـ)ـس لـكـ)ـذات لـلـ)ـعـ)ـيـة(ـ)ـشـ دة (جـو- جـي - جـ ا :)ـومـ د، ـفـ)ـل(ـ)ـ ـ)ـوـذـنـ)ـيـن (ـ)ـوـس لـكـ)ـون (Farfuru ـ) ـ)ـضـ مـة (ـ)ـوـلـ)ـكـ)ـسـرة (ـ)ـ) ؟ هـ هـذ اـ ـتـ)ـلـ قـي ـبـ)ـوـب لـلـ)ـلـ)ـي ـذـ)ـيـ ـلـ)ـى قـ)ـراءة اـ ـتـروف ـبـ)ـلـ)ـش لـكـ)ـل ـفـ)ـلـ)ـفـ)ـحـة (هـوس لـهـ لـلـ)ـغـة اـ ـتـ)ـلـ)ـيـة)

فـلـ ـي)ـلـ)ـل لـكـ اـ ـتـ)ـلـ)ـيـ م لـطـ)ـيـ ـقـ)ـس ـر د اـ ـتـي ات لـلـ ـقـ)ـرآـنـ)ـيـة مـن لـلـ ـقـ)ـص ار لـلـ)ـس ـور اـ ـتـذـ)ـكـ)ـورة ـفـ)ـ ا.

لـ)ـ)ـ)

تلا التي زكل واحد فهد مصروت قرلته إ ? الضرضاء، و تحيد اتجلم الاسروط والحص الطويلة ال ? تجوهم ا من اللاعب والشريش... تي س لك أ سرلاج تجيذ ? قارئ ذلكورا ولهذا الجلسة التحمل ? لي ى ا ?رض أو لي ى الطاس اط، ويض مون ألواح اتحش ب لي ى فك خ اذهم فحروشة، واتجلم جال س أ .ب مامهم، ومن حلهد هص اح فوك ب.

: ? ونظام الك حي س ?هذه اتدارس،ك ا ? ?:

? م ا ب دأيأي ام الدارسة م ن ي وم الاربيت إ تحي وم اتجمع اءف اتح صري وم ا تحي س وا ? مع تل ?جازة اتحمي وية، ولك ن ب ض هم في وطل ون دراسا م ? صباح ي وم ا تحي س.

هل كوأ إن أف ال التحمل م تحيئون إ ?هذه اتدارس لي تحي ى هو القرآن الكر ? من أول إ ? آخره، وتحفظون فهجع ض ا ?جزاء أول ها.

مجلس تا وك ان الل ي ماء تحتل ك اتدارس ي ع فحون الت لي مبتغاء مرضاة ا ، ونشر اتحس ?م، ولكنهم حي طلبون من اتب اعتق د ? الص ق ات لي هم . مفضلا لي اتجامع مة والابتغائح إذا ص ل الطفل إ ?سورة تحمرصة أو حزب مع ?، و تحجو ب أن ع دم التق د ? ?هذه الص ق ة ?جل الطفل التقيل لي هم.

:ا واتدارس القرآني ة ? م ي ن ة جلي نغوك ?ة، وهذه ا:

. م د ? بي 1) 250وهو ح ? ا ?ني درس ? هذه اتدرسة، وع دت تجي هذه (م1980)ال ? لمرسها ع ام (ت دن ودا)م درسة ما ?شريب ? م د .

. د م ? 2) ، وم ازالي درس إ ? لي وم(2000)، وع دت تجي هذه (م1985)ال ? لمرسها ع ام (سرورا)م درسة ما ?سي د الجنوب ? م د .

.ي م 3) 100)، وم ازالي درس هناك، وع دت تجي هذه (م2000)ال ? لمرسها ع ام (مغ ي)م درسة ما ? ? م د أول سلاحي م).

منهجال مدار سالدلي نيةمثانيا:

ن ? ،رصع وهي كالقرآني ة،لي س ?ا فهج قرر،لك ن هذه اتدارس ? النظام الق د ?، هي تحبادة اتدارس الي ها أو ا ?امع ات ? هذا الع صر، ?ن .يتبن الط ?بي ات حقون بل ع د أن ?كتسوا من القراءة والكتابة ? اتدارس القرآنية.

كيفية التدريس في هذه المعاهد:

تجلع سل إن نظام الك حي س ? اتجامع د الل ي ية تختلف عن نظام الك حي س ? اتدارس اتحم تجية النظامي ة ففي كان الشيخ في هذا النوع من التدريس على مفجراش من حص ? أو غ تحمد، ي دور حلهد الط ?ب، وأمي هم ك ار، ولكل واحد فهم ك اب على حسب مستو اه فمي قرأ الطالب لتبادة، ي ?جم هو الشيخ ك م ال الدكتور علي بأبكر ?لتبادة ?لصباح جمع د حضور الطلبة فإذا الشيخ حي س أ ?م وه أو جال سره وهذا إ ? آخره م... ا ?م د ?، تحي ضرف، ي تحق د م من ي يه تختل ك اتحي قية: ?لجيتحق د م الدرس الق ت، ي تحت ح لتبادة أم ام الشيخ "ي قرأ ".لوتحيف عليه الدرس الجديدة، تحي ?جم الشيخ لغة هو ما يفسق ح تحي ص ل الطالب إ ? حي ش ي ي دالوقوف فمي قول

جدمنهج تحفيل مدار س: و تحوها... وغ ? لي ك و ? الك ب الا تحي قي درسون ك ب في قه اتمالكي والشوي د، والشعر، والك ي خ.. بي دو أن فهج فرص ال درلسة تختل ك اتجامع ه هب مثلا الك ب الا تحي قية الدرلسة، تجراءة عرض ك ب اللغة والنحو والبلاغة، والصرف.

بعض ك ? ، وهك ذي ي مر اتجمر ?سئلة اتجواد الجديدة واتحم تحية- ر تحم ا ? - و ? مادة في قه على ا م يفي ؤون ال درلسة تبادة قواع د الص ?ة، ?ك اب . الل ام مام ا ?خضري، والقرط ?، ?لجديدة، ?لرسالة ? ?لتحي ص ل الطالب إ ?ك اب اتجدودة ? من هب اتجمام مال ك .

.ر وك ان الطالب ي درس تحي ع في هذون عن د لمت اذواحد إنك ان في هذا، وإنش اء يشتقل إ ?شيخ آخر.

هي لك حول فهج مع هد الل ي مخة)ي قول الشيخ آدم بي د ا ? ا ?لي)بي تحمص الشيخ تحبتهد مك ا ا ولمع ي لي تحقي في ه مع ت تحي هذه ك لي وم بب ال دوي ات ال ? تحشقل م د ا عن نصف س اع قل ك ا تحتل ي ذ

.بي ع لي الشيخ على ن ? مي ع ق درش تحفي د خل ك ا تحتل ي ذ مع الطالب ي قرأ فهذا، والشيخ يجلس راهك ال الط مة في بت مع ي ع.

دع او ق ال أيض ا: دالشوي د، وا تحمزع ار، وفي قه اتمالكي، والقصر ئد الوعظية، وهيون اللغة، ك ق دمات التحوي، و ? ار الشرع"ا ?لهدي، وقواع د قرق?ا النحو والبلاغة ?، والصرف، ولغة ?، والعروض، والقافية، و تحي د القرآن، والتفسير ?، وا تحي ث، وا تحمول، والمنطق، والحساب: وأهم اتجواد المقررة .من الل وم والفنون؛ هي

:امنهجال مدار س الأسلأمية والعربية لنظاميةمثالث ا:

لهنهال مدار سمرحلى تا مذ:

وأ ،ا ة **ال مرحلة الأولى**: اتمرحلة ابتت دئية، و?هذ اتمرحلة ستفصول، لبك افصل ث ?ثف?ات، لبك اف?ة مواد ومقوم ات تخصة ا، أو بعبادة أدقل ك اف?ة مهدج مع ?.

لفترة الأولى:ا

. اظ ح**ال قرآ مذ ال كريم**ي درس ك ?بي ذ مذ سورة ق ا?ة إ ?سورة ا?خ ?ص قراءة وفهظا.

. ت**ال تفسير**: وهو وفهس ? إ ?ا ?ال ال ى م ات.

. تمس ?**ل توحيد**ف لثرة عن ا?الق جل وع ?، ومفهة أ ?اء ا ا تمس ?.

. نم **اللغة العربية**تبغ ?ش ك ل، ?بي درسها مع ش ك ل(ي)إ ? (أبي درس ك ?بي ذ اتحروف ا?جئية لمها من .

. رهـ**ال فقه**: ق ـ رقب ? ا?اء ال طاهر ولتطهر.

. ق لمر**ال سيرة**ي درس ك ?بي ذس ?ةري ذا ? م دصل ى ا ا لمجيهـ وسل م مذ الو ?دة إ ?ب ي ة الرسالة.

. م ?**ال تهذيب** بي درس ك ?بي ذ نظفلة ا تمس دولك وب وا?ك ان بو لمجيي ة النظفلة ? ا تمس ?م.ا

:فترة ال ثانيةا

. اظ**ال قرآ مذ ال كريم**ي درس ك ?بي ذ مذ سورة ال لهـ ب إ ?سورة ا?اع ونقراءة وفهظا.

. ت**ال تفسير**: ا? ?ا ?بوع ض ال ال ى م ات.

. ل ك ش**اللغة العربية**ي درس ك ?بي ذ مفهـ ق ك بداة ا?ـ ـ رو فـ ـ بغ ?ش ك ل، ? مفهـ ق ـ ـ ري ب ال ال ى م ات مع مس اع دة ال ش ك ل.

.ال فقهي درس ك ?بي ذ ال مجيي ة ال رض وء، ع لجيها، فهـ ـ وا ـ دهـ ا

. ح ـ ش ل**ال توحيث**ي درس ك ?بي ذ أ ?اء ا ا تمس ? مع ال ش ـ ـ رح.

. ص ي**ال سيرة**ي درس ك ?بي ذس ?ةري ذا آدم لمجيهـ ال س ?مهـ ال ى لمجي ص.

. م**ال تهذيب** بنبي ان ع ن ال ص دق بو لمجيي ة ال ص دق ? ا تمس ?م.

نوت ال ي ة?خ وهـ ك ذا ?مري ا?مر م ن ال فصل ا?ول إ ?ال فصل ال س ادس، و ? آخر ك اف?ة?بي ك ب ك ?بي ذ ا?مهـ ح ان بو ك ف ى ك ?ال ف?ة ا?خ?ة بي ك تبون .ل ـ ق ي ذا ?مهـ ح ان ل ?تنق ال م فهـ ـ صل إ ?فهـ ـ صل آخر، وإذا ?ح وا ? ا?مهـ ح ان ي نتقلون إ ?فهـ ـ صل أعلى من ذي ق ـ ـ بل.

.بي دادع و ? ي ة ال درلمرة ? ا?مرحلة ابتت دئية ي نتقلون إ ? ا?مرحلة ا?ع دادية.

ن أ ?إ ،ت**ال مرحلة ال ثانية**: هي ا?مرحلة ا?ع دادية، وهي مرحلة ال درلمرات ا تمس ?بي ة، وهي ك ا تمو ?، ? ا ست فهـ ـ صول، لبك اف?ة?ث ?ف?ات، إ ? أن :ثي ح?ال ك ب ال تي درس فهـ ـ ي ها ك ب أك ر وأك ر مذ ك ب ا?مرحلة ا تمو ?، وهذا ? دول ي ب ?ال ال ك ب ال ت درس ?ها هذ ا?مرحلة:

مولد اللغة العربية

ةقلدلو بدلا	فـ ـ رصل لو وحلدا	ةغ لحلا
ةلي اطلها	ةيحقلدلو ضورلي ا	
ةمهتلا	ءلمحلو طخلا	

مولد اللغة العربية

مقدما	شي صلا	تي حولا
ي يفتحلا	ن آقلا مولع	ي م لس إ ا عجرطلا
مقدما لرصأ	تي وطلا	تهدتلا
شي صلا لحطصم	قطنلها	يجرلخا ن آقلا

بقية المولد

داومل ا ةي ق ب	داومل ا ةي ق ب	داومل ا ةي ق ب
داومل ا ةي ق ب	داومل ا ةي ق ب	داومل ا ةي ق ب

؟إفقا إن أ دارس ا تمس ؟تهة ول ا عي ة والنظ ا ي ة ا ت ت دي ئ ة ول ك ا ي ق دس ا ع دت ا لط ؟ب ل ى ي ت ت ق ي ف ه م ؟ ا ل د ر س ا ت ا ل ي ف ي ة ول ا عي ة ق ا تمز ف د ة إ ؟ .ي ق ا ل ق ر ا ء ة ح ؟ م ا س ر و ه ا ؟ أ ؟ د ا ر س ا ل ق ر آ ن ي ة.

ظ ل ا ا ت ه ر وغ ؟ ل ى ك ، و س ا ع دت ي أ ض ا ل ى ي ت ه ي ب ل ك ؟ت ي ذ ا ل ق ر ا ء ة ح ؟ت ي ت ط ي ع وا ا ل ح ص و ل إ ؟ ا ؟ ا م ع ا ت ... و أ ؟ د ا ر س ا تمس ؟تهة ول ا عي ة ا ل ن ظ ا ة ا ت ه ي تمس ن م ت ت و ى ا ل ا ط ؟ب ا ل ا ل م ي ، ي ح ث ؟ د ت ل ى ي ذ ا ق د ح ص ل ل ى ق س ط ك ؟ ؟ أ ؟ ف ق ا ل ق و ا ع د ا ل ن ح ي ة ا ل ع ي ة ، و ا ل ف ي ة ا ل ن ط ق ب ا ل ل غ ة ا .ي ق ل ى ع ي ق ف س ر ه ا ، و م ا ع ا ة ا ؟ ح ك ا م ا ل ن ح ي ة و ا ل ؟ ن ح ة.

،ت ؟م وغ ؟ ل ى ك م ن ا ل ا ل و م ... ق د ل أ ر ه م ت ل ى م ف ه ا ؟ ح ك ا م ا ل ش ر ي ع ة م ن ا ل ص ؟ة و ا ل ص و م و ا ل ك ا ة و ا ؟ ج و ا ل ت و ح ي د ، و م ا ي ت ل ى ق ب أ ؟ ع ا م ؟ت ، .م ه ي ل ع ؟ ا ن ف و ل أ ح ل ي ث ا ل ر س و ل ص ل ى ا ؟ ل ي ه و س ل م ص ر و س ؟ة ا ت ي ا ص ل و ا ت ا ؟ و س ؟ م ه ل ي ه م ، و ا ل ص ح ا ة ر ض و ا ن ا ؟ ل ي ه م.

:ا ه س ي ي و أ ؟ د ا ر س ا تمس ؟تهة ول ا عي ة ا ل ن ظ ا ي ة ا ؟ م ي ن ة ج ا ي ن غ و ك ؟ة ا ل ك ن ق ت ص ي ذ ك ب ع ض ف ه ذ ا م ت ي خ أ ي ر ه ا:

ا ه س ي س أ ت خ ي ر ا ت	ا ه ت ر ا ح م س ا	ة س ر د ل ا م س ا
1965م	ي ا ت ن س	ت ي ئ ا ج ا ل ا م ر ط ا
1993م	ي ا ك ت	و غ ل ا ج ت ي ه ا ت ا ي ا م ت ل س ا ل ا ت ل س ا ل ا م ر د م
1995م	N.T.A	ت ي م ل س ا ل ا ت ل س ا ل ا م ل ع ز ل ؤ م م ر د م
1996م	ي ا ت ن س	ت ي ي ه ل ا م ر د م
1997م	ي م غ م	م ل س ا ل ا س ل س أ م ر د م
2000م	ي م ل	ق ر ا ل ح ص م م ر د م
2000م	ي و غ ن ب ل س	م و ل ع ا ر ا د م ر د م
2003م	و غ ل ا ج N.T.A	ق ر ا ل أ ح ك م م ر د م
2004م	ي ل ي ق و س	ن ظ ا ا م ر د م
2006م	ي و غ ي ا م	ت ي م ل س ا ل ا ى ه ا م ر د م

ل مبحث لخام س

بذلة تاريخية ع ن بعض لمي ماء مدينة جالينغو

،ب لحرل اتمت م ع إ ?س ? لي مهام م، وما واجهوه من لصعوبات ? طلاب لال م،ولي ف ? لهم ولتلى ك لمشقات، ولمت سر لهم ولتلى ك لصع اب، بلط كل صر لياين لي هما ح تمبلي غو اهد هذه لتجربة لال ي ة فضل ذلك تمهيد لهل لها احث هذه لمادة ?قتطفة من هؤ ?ء لال مي ماء ا?ج ء: و? لي ش ج ع لط ?ب لى طلاب لال م:

1(لاشيخ أبو بكر خضر جالينغو
2(يالاشيخ أبو بكر ? م دلفلوري
3(لادكتور سر لهيم حال و

.ة فهي م لي أ ? ع رض موجز ع ن س?ة كل واحد منهم لى ح دة.

1) لاشيخ أبو بكر خضر جالينغو

. تحقيق نم ا لحياة ? وتحياة غم ? حلي لاين غو)م لا ? ? حلكومة 1952 ?سنة (? ?)لى د لاشيخ م نقطة .

د?يتم تمس ? تمتوى لاشهادة لابتدائي قب درجة تمأس ا(م1985)و ?ج سنة (يمبس و)م، ? ذهب لاشيخ إ ?لى حياة لاقدلون ولا دراسات ا تمس تجهة ?د . ? بيجينة 1981غ د م? داود، وما? هارون، وما? هوسا، وغ د م? ث مان ??? إ ?سنة (غورو ري جامعة دأ دراسة لاكاديمي ب ? .

لد م، ? رجع إ ?لكرم تجمطو، ولمت م ربلاوعظ ولك ي س هذ لاك1992: م، ? لك حقبل لاحي ة يأيضا، وحصل لى شهادة م حلة لابتدائ ي . تو ع عام1989إ ?سنة (يمبس و)ولمت م ر لاشيخ خبلك ي س ? مجينة .

اضا? مب ? ?ظروة ن ن و قتضيي ا(17)كان لاشيخ يتولى ا ل س لى ماء و حي قتصاديا ? ماعة إلا قلة دعة وقي امة لادينة، وقي دقدم لاشيخ ?ظروا . ? ت ن دوات ع ي دة لى حياة ووطنية متبلغ حوا ? .

وغيرها م، ولمت م ربلك ي س والوعظ وا تمرشاد هذ لاك ف جزى ا ? لاشيخ خ ? ا تزاء2000 وع د تنقل لاشيخ م ن لكرم تجمطو إ ? جالينغو سنة .

2) لاشيخ أبو بكر محمد كابر ي

،دم? ،ولقع هذه لاحياة ? ا?كلومة ا حي ةGanye(غ امو)ل د لاشيخ تب ا حي قتصر مى (لى م ا)،بو مئة لى م لقرآن لاكر? غ دول هذ ? م د، هذ ع? تنقل ول هذ ا تمرحوم من هذه لاحياة إ ?قي قتصر مى: (مروف)، يو وج في هذا م لى م لك تحيس مى: ا?مام لى يبلان غ م ان،بوك ان غ هذ بتلك لوقت تجي ذلك ?و نتيجة لى مو نبيادئ لاحي ن ا تمس ?مي ف ي م لقرآن لاكر? غ هذ، تب مئة لى م لاك ب لفقهي ة كذلك ابتقواع دلاص ?ة بوك اب ? ن لكريم ? ا?خضري... وغ ? لى ك م ن لاك ب ا?لاحي ة،بقو ? ولا هذ وهو ? لاس ن لابتداع عشرة تفرق اهتمتجهة ع هبلأ ب كر ل ذي ك انيس ك ن ? هذ (غيجو)لاتبلاع ة لل حكومة سر دنا ا لحي ة، ولمت مر ا تمت اذبلأ ب كر بلا لدراسة تمتلى ك ا تنطقة، وتخصل بلى جانب افك انني درس غ ن هذ م لاك ب لفقهي ة.

لو غوم ?)م، وظل ا تمت اني درس سنة ك لاهلة ?لك حقب لاحي ت ي ب ا تلى م ? للغة لاعربية 1972م ?دة شهي ن ك لها ? ? غ جو وأخ?ا تجول لاك ب ا تمت اذ ا تمت حان لانتهائي فعلى ما طلعت لانتائج ك ان ا تمت اذ من ض من لان اج ح تمجيدها، وع ? م درس ا تمس تجهات وللغة لاعربية م هنأ م ? ع ام 1976، وغ ي دمبلاغ ك افة عشر من ع مهد لاك حقبت ي ب ا تلى م ? لى مهنة لاك ي س ?سنة (جنغ)ومن أشهر لى جانب، م م ت ووبدو) (ز1981)، م، و تجيش هادة لاك لابتدائي قب درجة لاحي از1981م إ ?سنة 1977وطلب حطلبا تمتلى ك لاحي ة ?د Gombeع سنوات م ن سنة .

لاعلى ا ?لك حق ?ام قبيلة و ?مهنة لاكنو (امع قبيلة) م، و Bayero University Kanoو تحي ة ا?مي دة، وع ? فتش ا ?وزارة لاك لى ا تمس لر لحيل ب ا?دارس ابتد ئية للدراسة ع اة1991م، ودرس في هذ ?ث سنوات ف حصل لى شهادة لابتلوم ?لغ ? ا?وس ا ولاعربية، ولا دراسات ا ضرق قدو تمس تجهة،وك ان تمت اذ ريغة ?لاعودة إ ? ا?امعة تحوطرلة لا دراسة للحصول لى شهادة لاحيس ن س فسي هذ لأتمت اهذ لى لى ك، ق دقض

لاهي ?إ بـى ا تمت اف ?ث سنوات هناك، و Nomadic Education ام (إ تحيو هذا) وما) وما ازال الي غتغل ذا التمص ب إ ? ذا.

عليم م، وهـ الـغـ ض التجيات فهـ ا 1998 ?سنة (يـالغ غية) وما زال التمت اذ على لى ك ح ? ? ا ?اعة يحي ث نظ م عن سيع وبيع تجيتها، : ? و ?هـ ب لمس م (غو ?) و م نـ ت اهـ ال على يحي ب دأ الثري خ بـ نظ م التمع ار فـ ه ذ أن ك ان ? ا تدرس ة لك الي غة ? :

دبـ لي ا لمس هـ ار ? ذي ا ? ?ل تب ارك ذو لاع ?رب لا ي اد

) دا أم ربـ لصـ لى م نـ ي صـ لي إ ?على ا تخ ار حب ك ذا ك هـ اد)

3) الـدكتور إبراهيم جلو محمد3

. قس م لـهـ بـ اعة ?ك وم ة لؤم تحيط و التجية و تحي قتـ يـ ا 1969 لى د لا دلـ ك ور ? م ري سنة .

ر هـ سـ ا ? م، و تمثل ك لا سنة ? ر جـ ش هـ ادة لا دلـ ك ور هـ ? لا ثري ع ة ا تمس تجية 2004 م إ ?سنة 1998 م لـ ى ح صـ ول على ش هـ ادة ا تاجستير ?، ? لمت م ت ? س لا ثري خ ? لى ة ا تمصـ ول على ش هـ ادة لا دلـ ك ور هـ ? ج امع ة ا تجيزة ا تنورة م ن سنة 1998 م إ ?سنة 1994 م، و ج د ش هـ ادة لا يـ س لا س تت ع م ا ? ق لى ك لا سنة، تب ع د لى ك لا ك ح قب ا ? ا امع ة تمت م ار لا دراسة م ن سنة 1994 م إ ? 1990 م، و و ج د لا ش هـ ادة لا ك لا ي قب ع د لى ك لا ك ح ق ? ا امع ا لـ ا قمر دمة ا تجيزة ا تنورة ?سنة 1987 م إ ?سنة 1983 ?سنة (س نهـ ا دأ لا دلـ ك ور ت لى م ا لقـ ر آن لا ك ر ? ? ا دارس و لا ك ت ي ب، ? ذهـ ب إ ? م درس قلا . دراسات ا تمس تجية .

تأليفا تالشيخ:

: لق د ألف لا دلـ ك ور ر لـ ا هي م جـ لا و ك ?ا م ن لا ك ب لا تي ف ة و هـ ذه ا:

1) م ا لقـ ول ا تمـ ر ن ف ? ح ك م لا ي غ على ا ?م ام .
2) ق ر ق م. ا تمـ ر ئ ل لا ق هـ ي ة ل ا ? ? ت لى ف ي هـ ا ق ول ا ?م ام أ ? د ?ع او در لس ة و ق ا ن ة .
3) ا تحي ار ات ا ?م ام لا خ م ي لا ق هـ ي ة ..
4) ..ط ي ق ش بوت ا تجلة
5) ة ن ذ ة ع ن ح ي اة لا ثري خ أ ت ك ر ?هود ج و م ي لا د عي ة .
6) م لا ق ي ام ة و أ ش رها ا تمئ ات ا ?ك م .

. و غ ? ف ي ك م ن لا ك ب.

أعماله:

. ق م إ ?لي يوم 1987 م إ ?لي يوم، وهو إ مام مس ج د ا ?ام ع ? م اعة إ زالة لا دعة و ق ا مة لا سنة م ن 1983 و ما زال لا دلـ ك وري در س فـ ه ذ سنة .

. و م إ ?لي يوم 1997 أ تئ س ?اعة إ زالة لا دعة و ق ا مة لا سنة ق وع و تحي قتـ يـ ا فـ ه ذ ع ام – ك ان ك – وهو .

. ?م آ ف جزى ا لدلـ ك ور ? ? ا تزاء، آم ?.

لاخاتمة

تجل ?ا وغ ? م د اعتـ ع ا ? و ع ن هـ و ر ع ي ه ? هـ ذا لا ك ح ث ا تر سوم ت ك ة لا ل غ ة لا ع ي ة ? م ي نة جـ لا ي نغ و تـ ن ا و ل لا ك ح ث ت في خ ح ك وم ة جـ لا ي نغ و ا تجية ق ط ن ?ا و م ق ع هـ ا ا تجغ ا ? و م س اهـ ا و س ك ا ا و ع ن ت أ ي س هـ ا و س ب ب ت س ي تهـ ا هـ ذا ا تمس م، ?ن ق ش لا ك ح ث ت في خ دخ و ل ا تمس م إ ? ا تنطقة س ر ا د م س و ل ش ار لا ل غ ة لا ع ي ة في هـ ا هش ?ا إ ? أ ن ا تمس م د خ ل م ي نة جـ لا ي نغ ب دخ و ل هو ?ء لا ك تجي ?، ن ق ا و ل لا ك ح ث لا ك ?م ع ن ت أ ي س م د ا ر س ن ع ث ح لا ق ر آن ب و ك في ك ا ج ع هـ د لا على ي ة و ا ? د ا ر س لا ن ظ ا ي ة ا ? ي ف ت ع لى م لا ط ?ب ا تؤ هل تب لا ك ح ا ق ب ا ? د ا ر س لا على ي ا و ا ? ا امع ات، ن ق ا و ل لا ك ح ث ع ن ق ي د هـ ب ذ ف ت ر تجي ة ع ن ب ع ض لا على م ا ء لا ت ي ن س ا تموا ?ن ش ر لا ث ق ا فـ ة لا ع ي ة ? ج لا ي نغ و . و أ خ ? تمثل ا و ل لا ك ح ث ب ذ ف ت ر تجي ة ع ن ب ع ض ا ? د ا ر س ? م ي نة ت ي ج لا ي نغ و ? تجهـ ا ? ي هـ ا د ا ن ش ر لا ث ق ا فـ ة لا ع ي ة.

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